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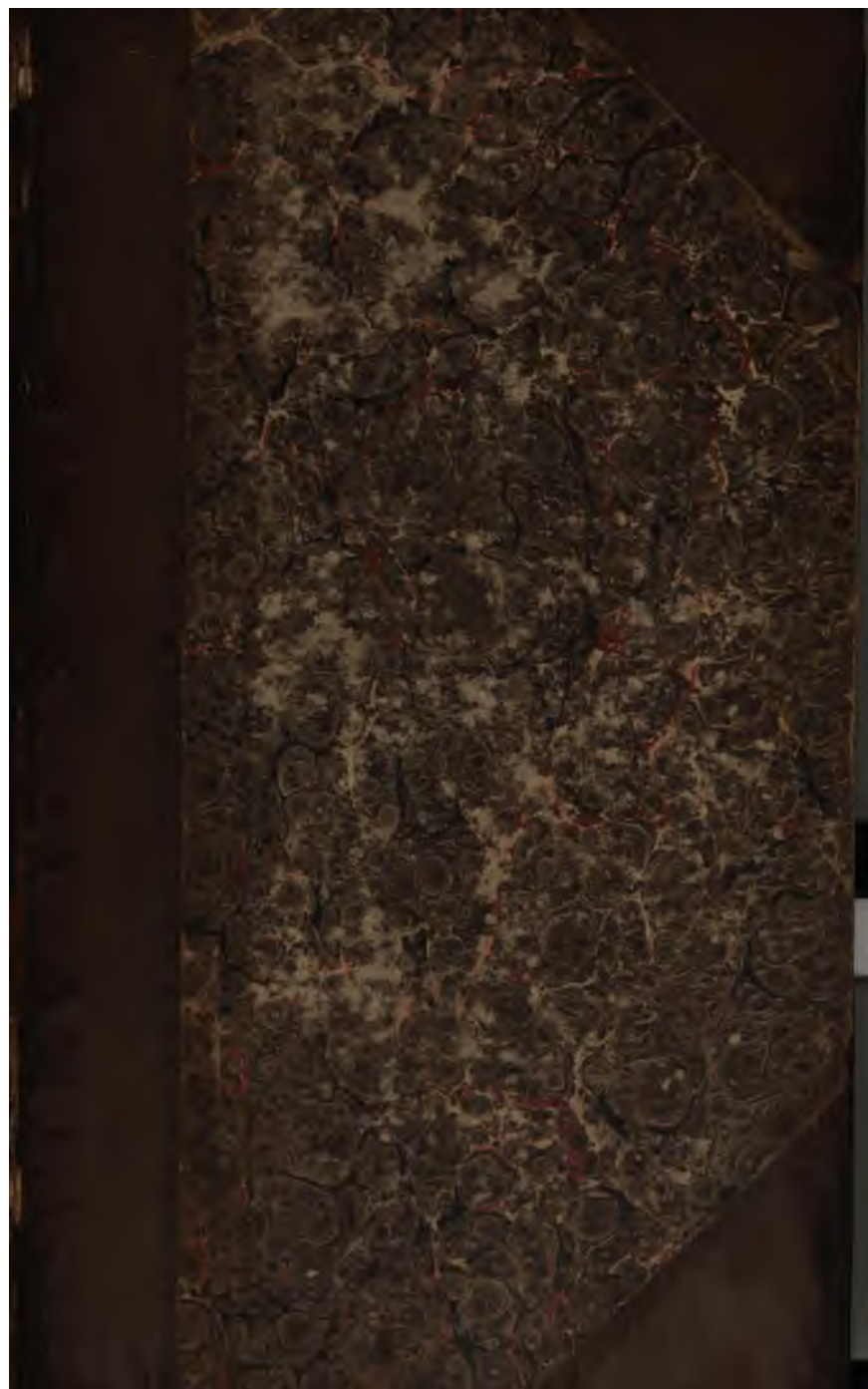
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MANUAL OF THE RUDIMENTS

OF

THEOLOGY:

CONTAINING

AN ABRIDGMENT OF BISHOP TOMLINE'S ELEMENTS;

AN ANALYSIS OF PALEY'S EVIDENCES;

A SUMMARY OF BISHOP PEARSON ON THE CREED;

AND A BRIEF EXPOSITION OF THE THIRTY-NINE ARTICLES,

CHIEFLY FROM BISHOP BURNET;

TOGETHER WITH

*OTHER MISCELLANEOUS MATTERS CONNECTED WITH JEWISH
RITES AND CEREMONIES, &c. &c.*

BY THE

REV. J. B. SMITH,

OF CHRIST COLLEGE, CAMBRIDGE; RECTOR OF SOTBY, PERPETUAL CURATE OF
BAMBURGH, AND HEAD MASTER OF HORNCASTLE GRAMMAR SCHOOL

FOR THE USE OF STUDENTS.

Πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίως ἐστί· ὡς καὶ ἡ βασιλεὺς
οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιὰ. Matt.
xiii. 52.

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L O N D O N :
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ST. JOHN'S-SQUARE.

TO
HIS GRACE
THE
DUKE OF NEWCASTLE,
KNIGHT OF THE GARTER,
VICE-PRESIDENT OF THE ROYAL SOCIETY OF LITERATURE,
&c. &c.

MY LORD DUKE,

IT is with feelings of no ordinary gratification, that I avail myself of your Grace's kind permission to place the following Manual under your patronage and protection.

There seems, indeed, a peculiar propriety in dedicating to your Grace a work of this de-

scription. On all occasions you have proved yourself the firm and consistent supporter of the Church of England; the zealous defender of her rights and privileges; and the staunch uncompromising opposer of every measure, however specious, calculated to diminish her deserved pre-eminence, or to weaken her salutary influence in the nation at large. Thus you have indeed established the strongest claims upon the esteem and regard of every one by whom that Church is held dear.

When to this is added, the deep sense of obligation which I entertain for your having generously interested yourself in my favour, at a time when I was known to your Grace only by some well-meant and conscientious, however inadequate, endeavours to perform the laborious and important duties of a public instructor, it may be readily conceived how I rejoice in the opportunity afforded me, of

DEDICATION.

v

giving this testimony of my admiration of your Grace's public conduct, and of my warm gratitude for your kindness to myself individually.

With these sentiments allow me to subscribe myself,

My Lord Duke,

Your Grace's most obliged and
grateful servant,

J. B. SMITH.

HORNCASTLE, *Oct.* 11, 1830.

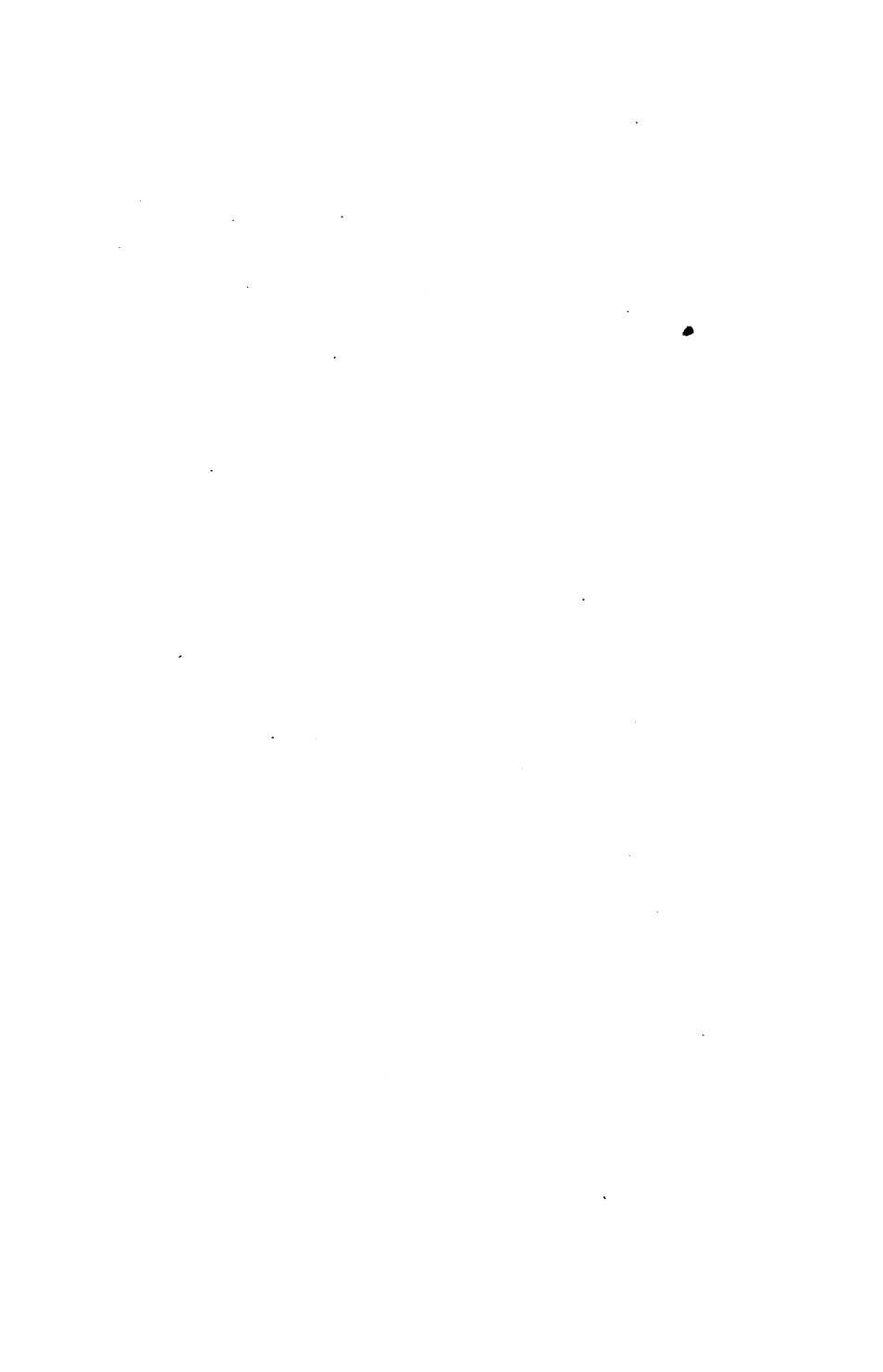
P R E F A C E.

THE present work, being merely an abridgment of others, makes no pretensions to any thing beyond utility. It was originally compiled by the Author when he was a candidate for holy orders; and it is published in consequence of the advice of friends, to whose judgment he is disposed to defer, rather than to his own. Fortified by their favourable opinion, he ventures to hope that it may be of some service, not only to persons preparing for holy orders, but likewise to his younger brethren in the ministry.

It is, however, by no means the object of this Abridgment to supersede the necessity of reading the original works from which it is derived. On the contrary, it is the earnest

ERRATA.

Page	13,	line	5,	for <i>Numericus</i> , read <i>Numerius</i> .
—	26,	—	17,	for <i>functions</i> , read <i>office</i> .
—	30,	—	3 & 4,	for <i>his</i> , read <i>God's</i> ; and for <i>God's</i> , read <i>his</i> .
—	41,	—	2,	insert <i>which promise was</i> before <i>rattified</i> .
—	41,	—	16,	place the parenthesis after <i>Canaan</i> .
—	52,	—	19,	for " <i>was left by him so</i> ," read " <i>fell to the share of</i> ."
—	55,	—	13,	omit the parenthesis.
—	94,	—	7,	place a <i>comma</i> after <i>this</i> .
—	116,	—	20,	insert <i>the</i> before <i>accounts</i> .
—	136,	—	25,	insert <i>exemplary</i> before <i>conduct</i> .
—	233,	—	11,	insert <i>He</i> before <i>being</i> .
—	321,	—	8,	omit <i>a</i> before <i>one</i> .
—	327,	—	2,	for <i>man</i> read <i>God</i> .
—	160,	—	25,	for <i>existence</i> read <i>existence</i> .



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PART I.



TOMLINE'S ELEMENTS.

CHAPTER I.

Genuineness, Authenticity, and Inspiration of the Old Testament.

Christian Theology teaches from Revelation the knowledge of God, his dispensations to men, and their duties.

The Bible, or Scriptures, are the only authentic source of information.

The word *Scriptures* means writings; but it is applied now exclusively to those books which contain the Revealed Will of God; it is thus used in the Gospels, Acts, and Epistles *; thereby proving, that in our Saviour's time, the Scriptures denoted the books received by the Jews as their rule of faith.

The writings of the Apostles and Evangelists complete the sacred collection, which Christians, by way of eminence, call *Bible* (Βιβλος), *the Book*, or *Book of books*.

The Bible is divided into two parts, the *Old* and *New Testament*.

* John v. 29. Acts xxviii. 18. 1 Pet. ii. 6.

The Old Testament contains the writings of prophets and inspired writers, raised up by God, through a period of above 1000 years before Christ. It is written in Hebrew. With us it consists of *thirty-nine* books; with the Jews of *twenty-two*, who divided them into three classes. The *first class* contained, 1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy; these were called *the Law*, and also *the Pentateuch* (πεντε τευχος) because comprising five volumes. The *second class* contained, 6. Joshua; 7. Judges and Ruth; 8. Two Books of Samuel; 9. Two Books of Kings; 10. Two Books of Chronicles; 11. Ezra and Nehemiah; 12. Esther; 13. Job; 14. Isaiah; 15. Two Books of Jeremiah; 16. Ezekiel; 17. Daniel; 18. Twelve minor Prophets; this class was called *the Prophets*. The *third class* contained, 19. Psalms; 20. Proverbs; 21. Ecclesiastes; 22. Song of Solomon; these were called by the Jews *Chetubim*; by the Greeks *Hagiographa* (ἁγια γραφή); and also *Psalms*, from the name of the first book in the class.

This division was made for convenience, and not from any difference in the authority of each book.

The Minor Prophets were so called from the brevity of their works, and not from any inferiority to other Prophets.

The books of the Old Testament were not always

arranged like ours ; but Genesis was first (except perhaps Job) and Malachi certainly last.

The Pentateuch was written by Moses in one continued work, and still remains so in the Jewish synagogues. It was in the hand-writing of Moses, and was placed in the tabernacle not long before his death *, where it remained, both whilst the Israelites were in the wilderness, and when they were settled in the land of Canaan : as were also all the books that were written before the Temple was built. When Solomon had built it, they were removed into it, and all the successive inspired productions before the Babylonian captivity were placed there ; it therefore contained the writings of Jonah, Amos, Hosea, Joel, Micah, Nahum, Zephaniah, Isaiah, Jeremiah, Habakkuk, and Obadiah, who all flourished before the Captivity.

The Temple was burnt by Nebuchadnezzar (B.C. 584,) but it is not probable the Scriptures were burnt with it ; for it is not made a subject of lamentation by any contemporary or succeeding prophets, as it would have been if they had been destroyed. Besides, Daniel † refers to the *Book of the Law* as *then existing*, whilst he was in captivity ; and Ezra, soon after the captivity, read and explained the Law to the people ‡, and also restored the pub-

* Deut. xxxi. 24. 26.

† Dan. ix. 11. 13.

‡ Neh. viii. 1.

lic worship and sacrifices; and therefore he must have had either the *autographs*, or at least a *correct copy* of the Law, because it was necessary to observe the rites and ceremonies therein directed, with the utmost minuteness, as the slightest deviation from the prescribed mode was considered sacrilege and an abomination.

Ezra, and the members of the Great Synagogue*, according to traditions in the Jewish Church, compiled the Sacred Writings fifty years after the rebuilding of the temple. It is generally admitted that Ezra transcribed the Scriptures in the Chaldaic or square letters, which we call Hebrew. They were increased by the writings of Jeremiah, Ezekiel, Daniel, Haggai, and Zechariah. Ezra was inspired, and therefore these books are authentic. To them were added the writings of Ezra himself, and of Nehemiah and Malachi, which were written after his death. These last three were probably added by Simon the just; they complete the Old Testament; for after Malachi no prophet arose till John the Baptist, who connected the two covenants.

It is not known whether or not Ezra's copy was destroyed by Antiochus Epiphanes; but Judas Maccabæus restored every thing to the temple, which

* For an account of the Great Synagogue, see Part V.

included either Ezra's own, or a correct copy of the Scriptures; this remained till Jerusalem was taken by Titus, who carried it to Vespasian's palace at Rome. This event took place nearly 500 years after Ezra's death. Up to that period, therefore, a faultless copy of the Scriptures had been sacredly preserved; and it is to be observed that neither Christ nor his Apostles ever charged the Jews with corrupting the Scriptures, though He frequently re-proved them for their erroneous doctrines. After the final destruction of Jerusalem by the Romans, there was no established standard of Hebrew Scriptures; but from that time the dispersion of the Jews, and their disputes with the Christians, became sufficient security for the correctness and preservation of a book held so sacred, and to which each party constantly appealed, as decisive on all points.

Though the inadvertence of transcribers might in a series of years cause mistakes, yet after a diligent investigation by many learned men, particularly by Dr. Kennicot, who collated nearly 700 manuscripts, nothing was discovered but trivial variations of reading, affecting no passage of importance.

The Septuagint,* made 270 years before Christ, coincides with the Hebrew copies, as do all the early

* For an account of which see Part V.

ranslations. There is also a perfect agreement between the Hebrew and Samaritan Pentateuchs; which, on account of the rivalry and rooted enmity of the two parties, must be considered a strong proof of the *genuineness* of both copies. The Targums also, or Chaldee paraphrases, which are very ancient, being translations of the Old Testament from Hebrew into Chaldee, for the benefit of those who had forgotten or were ignorant of Hebrew after the Captivity, entirely accord with our books.

The books of the Old Testament have always been allowed to be genuine, authentic, and inspired. Josephus says, "We have twenty-two books justly believed to be divine, five written by Moses; no one has dared to add to them or diminish from them, or to alter any thing in them; for it is implanted in the nature of all Jews, immediately from their birth, to consider these books as the oracles of God, to adhere to them, and if occasion should require, cheerfully to die for their sake." The Jews of the present day also are an evidence of the authenticity of the Scriptures, by adhering to them for ages through every persecution, rather than renounce the commands of their Lawgiver. This proves their conviction ~~that~~ these works were divinely inspired, and that they remain uncorrupted by transcription. Handed down to them, untainted by suspicion, from

Moses to the present generation, they are objects of their unshaken confidence ; destroy the grounds of this confidence by admitting the possibility of the corruption of their Scriptures, and their whole history becomes inexplicable.

The authenticity of the Old Testament and its inspiration are shewn from the New Testament. It is a well known fact, that the books of the Old Testament were in the hands of the Jewish nation for a series of years previous to the time of Christ. Now they contain a number of predictions concerning the Messiah ; as to his descent ; the time of his birth ; the manner and circumstances of his life, of his death, of his burial, of his resurrection, of his ascension ; all the circumstances that should happen after it, as the destruction of the second temple, &c., all which were remarkably and accurately fulfilled. This ought to be considered as a sufficient proof of its divine original. But on this point we are not left entirely to the deductions of our own minds, for we find Christ himself giving us most decisive evidence of it : “ All things written in the Law, the Psalms, and the Prophets concerning me must be fulfilled * ;” thus ratifying the Jewish canon ; declaring its inspiration, which is necessarily connected with the nature of pro-

* Luke xxiv. 44.

phesy ; and proving that “ all Scripture is given by inspiration of God.” At another time he tells the Jews, “ they made the word of God of none effect through their traditions *,” thus calling those rules which they had received for their conduct *the word of God*. Besides these, there are many other particulars in the New Testament, all referring to the Old Testament as a book of divine authority ; and in fact, both Christ and his disciples constantly endeavoured to prove ‘ Jesus to be the Messiah,’ foretold in the Old Testament, and that he corresponded in all the circumstances that were predicted of him in it. St. Paul also declares the divine authority of the Old Testament, and its intimate connection with the New Testament ; he says to Timothy, “ From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus †.”

And in addition to these passages it may be lastly observed, that there is scarcely a book in the Old Testament which is not frequently quoted in the New, as of divine authority.

When we speak of the *inspiration* of Scripture, it is not to be understood that God suggested *every word* of Scripture, but only that he inspired the

* Mark vii. 13.

† 2 Tim. iii. 15.

writer with the *knowledge of his subject*, and left him to express it in his own way. Neither is it necessary to believe that every fact related was the result of inspiration, since the sacred penmen might relate some from their own observation. In some cases inspiration produced only accuracy in recording past events; in others it communicated ideas not only new, but beyond man's unassisted intellect to reach; in others it gave a foresight into future events; and sometimes the subjects of it gave predictions of things which they themselves understood not, and which only the event fully developed. But whatever the difference of inspiration might be, one thing we must certainly believe, that the writers of Scripture were so far guided by the Holy Spirit as to have *no material error* in their writings.

Many of the *historical* books of the Old Testament appear to have been written by persons contemporary with the periods to which they relate. Hence they may not be so *uniformly* the result of immediate inspiration as the others; though of course the writers were under the superintendence of the Holy Spirit, and restrained from registering error. Some books were compilations from sacred annals written by prophets or seers, and from public records held in high estimation. To these the writers sometimes refer for details of *minutiae* that they

had omitted, as inconsistent with their design, which was to give merely a sketch of God's proceedings and dealings with his people of Israel, and of their conduct towards him. Hence the books of *Kings* and *Chronicles*, being probably only an abridgment or selection from the works of each contemporary Prophet, and of other authentic public records, digested by Ezra after the captivity, are not to be expected so uniformly inspired as the prophetic writings: still, as was said before, they are free from all mistake of importance; they were placed in the Hebrew canon amongst the *prophetic* books; they are cited as such by the Evangelists; and a strong testimony of the truth and authenticity of these books is, that the Jews have never dared to add to them, but close the Old Testament with Malachi.

For the above reasons the *Hagiographa* likewise may contain some things not the result of inspiration; but they also do contain prophecies, which are quoted as such by our Saviour; therefore we must admit their divine authority.

It may not be unadvisable here to bring forward a few more considerations in favour of the genuineness and authenticity of the Pentateuch. The first argument arises from the universal concurrence of all antiquity. The rival tribes of Judah and Israel, the hostile sects of Jews and Samaritans, and all

the early Christians, received it as being unquestionably the production of Moses.

Nicolaus of Damascus, Diodorus Siculus, Alexander, Polyhistor, Strabo, Justin, Tacitus, Pliny, Juvenal, Galen, Numericus, Longinus, Porphyry, *all refer in their writings to Moses by name, as the Jewish lawgiver*; and even Julian, the avowed enemy of Christianity, admitted the genuineness and credibility of the writings of Moses. Mahomet also asserted the *divine inspiration* of Moses; which, considering the enmity and contempt of the pretended prophet for Jews and Christians, nothing but conviction and an impossibility of invalidating the public credit of Moses' writings, could have compelled him to acknowledge.

In addition to this we find that Moses declared himself to have been directed by God to write his commands *. We read also "that Joshua read all the words of the law †." The Pentateuch, therefore, must have existed before Joshua.

The New Testament again bears strong evidence to this point. "We have found him of whom Moses in the law and prophets did write †." Christ himself gives sufficient testimony, calling the words

* Exod. xvii. 14, &c. Deut. xxxi. 24.

† Josh. viii. 34, 35.

‡ John i. 45.

of the Law the word of God himself; "God said, honour thy father and mother *."

A corroborative testimony may be gathered from the most ancient histories and earliest traditions coinciding remarkably with the Pentateuch :—*Manetho*, 260 years B.C. wrote his history from ancient Egyptian records, and mentions Moses as conducting the shepherd people out of Egypt, &c. *Lysimachus* expressly names him, as also the exclusive system of religion which he instituted; opposed to all other gods; his founding Hiersolyma, &c. *Berosus* speaks of the flood and ark of Noah. *Moses Choronensis* (an Armenian writer) coincides, as in many other points, so also as to the tower of Babel, the ark resting upon a mountain, &c. And let it be remembered that Josephus, who gives a *long list* of these coincidences, appeals to the public records of different nations, and to a number of books then extant, in proof of his statements.

There are also very many traditions, related by Egyptian, Phœnician, Greek, and Roman writers, singularly coinciding in their principal leading facts with the Mosaic history. The Creation, the Fall, the Deluge, the Dispersion, &c. may all be traced up in various eastern mythologies; though disguised

* Matt. xv. 4.

by fanciful conceits, they are fragments of an *original truth* broken by the dispersion of families, and corrupted by time. Now it appears impossible that Moses could have discovered, by his own sagacity, an account that should so remarkably suit all the endless variety of obscure allegory in the eastern mythology, particularly as he could have had but a partial knowledge of some of it ; but the fact of his *inspiration* solves the difficulty, and presents us with the true source from whence so many perversions had been made, all of which, by clearing away the rubbish of allegory and fable, may be traced up to it.

Maurice, in his *Indian Antiquities*, furnishes us with a strong argument for the authenticity of the Bible, viz. that the names assigned by Moses to the eastern countries and cities, as derived to them from their original founders, the Patriarchs, are the names by which they were anciently called. This is ascertained by a knowledge of the Sanscrit language.

But many, though ready to admit the civil history of the Jews, as contained in the Pentateuch, object to the miraculous part of it. On this it may be observed, that the *miraculous* part of the Pentateuch is not, like the prodigies of Livy, and other profane authors, unconnected with the facts recorded ; it is so intermixed and blended with the narrative, that

they must both stand or fall together. The Pentateuch contained a code of laws to be observed by every individual, under pain of severest punishment; it directed the observance of rites and ceremonies most painful, burdensome, and peculiar (as of circumcision, of the land lying fallow once in seven years, and two years together at each jubilee; the going up to the tabernacle and temple at the three great feasts;) it referred to circumstances most extraordinary, to preserve the memory of which annual feasts were to be kept by the whole nation, and the book of the Law was to be read every seven years in the hearing of the people; every king also at his accession was to write himself a copy of the Law in a book, &c. &c. Now, it is impossible to suppose that any pretender could have imposed these things upon a whole body of people, and more particularly upon a nation so characteristically stubborn as the Jews, unless they had been habitually trained to them previously to their settlement in Canaan; neither would they have originally conformed to observances so rigorous and burdensome, unless they had been fully convinced, by a series of miracles, that Moses was indeed a Prophet sent from God; and even their first submission to such a law must have been while all the tremendous circumstances of its promulgation were fresh upon

their minds. Hence we have not only an argument for the authenticity of the Pentateuch, but also for its genuineness, inasmuch as there must have been a written law by Moses, to enable them to fulfil all its requisitions.

The account of the creation and fall is not a *mythologie*, invented to account for the origin of evil. It is impossible for an inspired writer and lawgiver to do any such thing as to mix up a poetic fiction or fabulous account of his own, with the divine revelation. The whole description is unquestionably delivered as *real*, and is so considered by all the subsequent sacred writers*. To consider it as an *allegory*, would not be only to throw the whole Pentateuch into doubt and obscurity, but to shake to its very basis Christianity, which commences in the promise that “the seed of the woman should bruise the serpent’s head†.”

There was no real cruelty in exterminating the Canaanites. God may take such methods as he pleases, in punishing incorrigibly sinful people or nations. He destroyed the world by a flood,—the cities of Sodom and Gomorrah by fire; and the Canaanites, “when their wickedness was full,” by the instrumentality of the Israelites, who were but the agents in his hands.

* John viii. 44. 2 Cor. xi. 3. 1 Tim. ii. 13, &c.

† Exod. iii. 15.

There is no force in the objection as to the *same-ness* of language and style in the books of the Old Testament not being compatible with the different ages assigned them; because it is not founded in fact; there *is* a difference of style plainly observable, just as much as between Homer and Eustathius, Greek writers, who lived at the distance of 1600 years from each other.

The proofs of the divine authority of the Scriptures are direct and positive; when, therefore, any doctrine or fact is revealed in the written Word of God, no weight whatever is due to objections of probable reasoning, metaphysical speculation, or conjectural criticism; than which, it may be confidently asserted, none other have ever been brought forward against the genuineness, authenticity, and inspiration of the Bible.

CHAPTER II.

Contents of the Old Testament.

Genesis (a γενεσις, generation or existence,) comprises a period of 2369 years. Its contents are—The Creation; the Fall; Deluge; Dispersion; Call of Abraham; Covenant repeated with Isaac and Jacob; history of Sodom and Gomorrah; history of Joseph; Settlement of the Israelites in Egypt.

Exodus (ab ἐξ ὁδοῦ, way out) comprises a period of 145 years. Its contents are the bondage of the Israelites; their deliverance by Moses; their entrance into the wilderness of Sinai; the promulgation of the Law; the building of the Tabernacle.

Leviticus (a Λευι οἶκος, house of Levi) comprises a period of one month. Its contents are the duties of Priests and Levites, who were descended from Levi; and a minute description of the Jewish religious rites and ceremonies.

Numbers (so called from its recording the numbering of the people by Moses) comprises a period of 38 years; but most of the events happened in the first and last of those years. Its contents are—The

numbering of the Israelites twice ; 1st, in the second year after their departure from Egypt ; 2nd, at the conclusion of their journey. It contains also the wanderings of the Israelites ; consecration of the tabernacle ; repetition of principal laws ; and addition of new precepts, with directions concerning the division of Canaan.

Deuteronomy (α δευτερος νομος, repetition of law) comprises a period of two months. Its contents are—a repetition of the civil and moral law, particularly for the benefit of those who were not born before the first promulgation of it ; a recapitulation of events ; reproaches and expostulations for misconduct ; the Messiah foretold ; and many predictions relative to the Jews* ; the death of Moses, supposed to be added by Joshua.

These five books form the *Pentateuch*, comprising a period of 2552½ years, according to Archbishop Usher.

The book of *Joshua* comprises a period of 30 years. Its contents are—The conquest and division of Canaan ; the renewal of God's covenant with the Israelites ; the death of Joshua (probably added by Eleazer, Phinehas, or Samuel.) This book was written by a contemporary with the events recorded,

* See Deut. xxviii. xxx. xxxii. and xxxiii.

for we find the writer * speaking in the first person, "The waters were dried up until *we* passed over." In the last chapter it is stated, "Joshua wrote these words in the book of the law of God."

The book of *Judges* comprises a period of 309 years. Judges were illustrious men, who governed Israel between the time of Joshua and the establishment of the regal government: most probably this book was written by Samuel. Its contents are—the disobedience of the Israelites, and their subjection to the king of Mesopotamia. Then it mentions the appointment of *Othniel* as the *first judge* of Israel. The history is continued to the death of Samson: between him and Joshua a period of 309 years intervened, which time is included in the first sixteen chapters. The portion from the 17th chapter to the end, and also the Book of Ruth, contain digressions, which record remarkable occurrences.

Ruth was the great grandmother of David. She was a Moabite, and therefore a Gentile; the comprehensiveness of Christianity might be probably intimated thereby. Ruth was the mother of Obed, who was the father of Jesse, who was the father of David. She lived about 1250 years before Christ. The Book of Ruth was written after the birth of David, probably by Samuel.

* Josh. v. 1.

The history is resumed (after the digression) in the *First Book of Samuel*. It contains the completion of the government of the Judges, Eli and Samuel being the last two; the anointing of Saul first king, 1095 years before Christ; his rejection; the anointing of David; his early life; the reign and death of Saul. Samuel is supposed to have written the first twenty-four chapters, and Gad and Nathan the remainder*.

The *Second Book of Samuel* contains the history of David for 40 years after Saul's death, probably written by Gad and Nathan†.

The *First Book of Kings* comprises a period of 126 years, including the time from the death of David to the death of Jehoshaphat.

The *Second Book of Kings* comprises a period of 300 years. Its contents are the history of Israel and Judah's kings, to the destruction of the city and temple of Jerusalem by Nebuchadnezzar, 584 years before Christ. These two books form only one in the Hebrew canon, and were probably compiled by

* See 1 Chron. xxix. 29, in which Samuel, Gad, and Nathan are said to have written David's life.

† In the Septuagint and Vulgate these two Books are called the First and Second Books of Kings, whilst the books which we call by that name, are styled the Third and Fourth Books of Kings.

Ezra, from public records, which were made by contemporary prophets.

The *two Books of Chronicles* formed but one in the Hebrew canon. In the Septuagint they are called *παραλιπομενα*, "things omitted;" they were first called *Chronicles* by Jerome. They were probably written by Ezra. The contents of the first nine chapters of the First Book are genealogical tables, beginning with Adam. These were very valuable to the Jews, on account of the Messiah's descent. The tenth chapter contains an account of the death of Saul; from which, to the termination of the Book, there is a history of David's reign, and preparations for building the Temple.

The *Second Book of Chronicles* comprises a period of 480 years. Its contents are—the Jewish history, from the accession of Solomon to the return from the Babylonian captivity. Many original facts are mentioned in these Books.

The *Book of Ezra* comprises a period of 79 years. Ezra was of the sacerdotal family, and a descendant of Aaron; he succeeded Zerubbabel in the government of Judea. The first six chapters contain an account of the return of the Israelites from captivity (under Zerubbabel) which had lasted 70 years; their re-establishment in Judea; the re-building and dedication of the Temple. In the last

four chapters is the account of Ezra's appointment to the government of Judea, by Artaxerxes Longimanus. Between the sixth and seventh chapters an interval of 58 years occurs. The portion from the fourth to the seventh chapters (both inclusive) was written in Chaldaic*, with which language the Israelites, during their captivity, had become acquainted.

The *Book of Nehemiah* comprises a period of 36 years. He was of the tribe of Judah, and held the distinguished post of cup-bearer to the king of Persia. He was born probably at Babylon, during the captivity, and was appointed governor of Judea by Artaxerxes Longimanus. It contains an account of his administration until B.C. 420, at which period the Scripture history closes; and consequently in the Books from Joshua to Nehemiah inclusive, is contained the history of the Jews, from the death of Moses, B.C. 1451, to the reformation established by Nehemiah, after the return from captivity, a period of 1031 years.

Esther was an accomplished Jewish captive, raised by her marriage with Ahasuerus to the throne of Persia, B.C. 518, and the history comprises

* Probably because he wished to record the original words of the decrees which those chapters contain.

20 years ; by her interest with Ahasuerus she was the means of delivering the Jews from the destruction they were threatened with by Haman, in commemoration of which the feast of *Purim* * was established. Dean Prideaux has shewn, that by Ahasuerus Artaxerxes Longimanus is meant. Josephus is of the same opinion ; and in the Septuagint Ahasuerus is translated Artaxerxes. The Book is variously ascribed, to Ezra, to Mordecai, to Joachim, and to the joint labours of the Great Synagogue.

Job is not to be considered a fictitious character. He is alluded to by Ezekiel † and by James ‡ ; by the former he is named along with *real* characters, namely, Noah and Daniel ; and the latter cites him as an example of patience, and a proof of God's mercy, which he could not have done had Job been an imaginary or fictitious personage. Job was an inhabitant of Uz, in Arabia Deserta, south of the Euphrates, and was probably descended from Uz, the eldest son of Nahor, Abraham's brother. Elihu, in reckoning up the modes of divine revelation, takes no notice of the Mosaic law ; hence we may infer that he was prior to, or contemporary with, Moses. This inference is supported by the great age to which he lived, for his life was prolonged

* For which see Part V.

† Ezek. xiv. 14.

‡ James v. 11.

140 years after the trials of his patience *. It is uncertain who wrote the Book of Job, but it is supposed that he himself did in Hebrew; others have thought Moses the author; but Bishop Lowth thinks the style of the Pentateuch, and that of the Book of Job so different, that they could not have been written by the same author; and this objection becomes stronger the lower we descend from the time of Moses. Learned men consider it as written in metre. It is a work unrivalled for the magnificence of its language, and the sublimity of the images which it presents.

The Psalms were written by various persons; but David composed most of them, and hence they are called the 'Psalms of David.' Some were written by Moses; others after the Babylonish captivity. David first introduced the practice of Psalms in public service; and Ezra is supposed to have selected the Psalms from a much greater number, and to have arranged them, when he restored the public worship. Their authority is acknowledged by the unvaried testimony of every age, but it rests chiefly on their intrinsic proofs of inspiration; for they contain very many illustrious prophecies, which were remarkably fulfilled; and we find the Evangelical

* Job xlii. 16.

writers, and indeed our Saviour himself, frequently appropriating the predictions of the Psalms * as apposite to the circumstances of their lives, and intentionally preconceived to describe them.

The Books of *Proverbs and Ecclesiastes* were both written by Solomon; the former embraces a variety of subjects of the didactic kind. The first 24 chapters are undoubtedly the work of Solomon; the remainder are supposed to have been selected after his death, by collectors, from his writings; and the whole (being all that now remain of his numerous works) were admitted into the sacred canon by Ezra. The Book of *Ecclesiastes* is confined to one subject, viz. an "inquiry into the chief good;" and it is thought that Solomon wrote it after he had repented of his idolatry.

The *Song of Solomon* was an Epithalamium composed by that monarch, on his marriage with the daughter of Pharaoh; but is considered also as typical of the intimate union between Christ and his Church. It is a species of sacred drama.

It is universally allowed that the remaining books of the Old Testament, viz. the Books of the sixteen Prophets, and the Book of Lamentations, were written by the persons whose names they bear.

* Matt. xxii. 43, 44; and xxvii. 35.

Isaiah, the earliest of the four great prophets, was of the tribe of Judah, and a supposed descendant from the royal family. He began to prophesy about 758 years before Christ, in the last year of Uzziah's reign; and it is uncertain how long he continued: some think till the 15th year of Hezekiah; but it is more probable he was put to death by order of Manasseh, in the first year of his reign: in the former case he would prophesy 45 in the latter 61 years. He is a very sublime writer, and (amongst various predictions connected with the Jewish History) he speaks so particularly and circumstantially of the Messiah and his kingdom, that he is called, by way of eminence, the Evangelical Prophet.

Jeremiah was of the sacerdotal family. He was born at Anathoth, a village three miles from Jerusalem; he commenced his prophetical functions in the 13th year of Josiah's reign, 628 years before Christ, and continued in it 41 years. He retired into Egypt after his countrymen were carried away captive by Nebuchadnezzar; and some think he returned to Judæa, and died there. Jerome, however, thinks he was stoned at Talpesha, a city in Egypt, 586 B.C. Amongst his prophecies there are many relating to the Messiah, as to His miraculous conception, His atonement, the spiritual nature of His religion, &c. The last chapter is supposed to have been written by Ezra.

Jeremiah's Lamentations by some are thought to have been written on the death of Josiah ; by others more probably, subsequent to the destruction of Jerusalem by Nebuchadnezzar : though written on present calamities, they may be considered as prophetically applicable to the future miseries of the Jews.

Ezekiel was contemporary with Jeremiah, and was of the sacerdotal race. He was carried captive with Jehoiachim, king of Judah, to Babylon, 598 years B.C. He began to prophesy in the fifth year of his captivity, and continued in his prophetical functions 21 years. Ezekiel may be compared, as to his style, to the Grecian *Æschylus*, being bold, vehement, and though not so elegant as some other prophets, yet unequalled in force and grandeur. In his writings are clear intimations of the glorious redemption under the Messiah.

Daniel, a descendant of the kings of Judah, was born at Upper Bethoron, in the territory of Ephraim. He was carried captive to Babylon when about 18 or 20 years old, 606 B.C., and was raised to great honour in the courts, both of Babylon and Persia. As he was 90 years old when the captivity ended, it is probable he did not return to Judæa. His writings contain a mixture of history and prophecy. In the latter are predictions as to the Assyrian, Persian, Grecian, and Roman Empires; the

time at which Christ was to appear ; the rise and fall of Antichrist ; the future restoration of the Jews ; and the consummation of all things here below.

Hosea flourished 800 years before Christ, and continued in his prophetical office 60 years.

Joel flourished 800 years B.C. It is not known how long he continued in his office.

Amos flourished 800 years before Christ : he was a herdsman, and is said to have been put to death by Uzziah, for censuring his vices.

Obadiah flourished 585 years B.C. His prophecy comprises only one chapter.

Jonah was the most ancient of the Prophets ; he flourished 840 years B.C. He was of the tribe of Zabulon, and born at Gathepher, in Galilee. He was sent by God to prophesy at Nineveh ; fearing the difficulties, he fled from the presence of God, and in his voyage met with the remarkable circumstances of the storm, &c. as described in his own book.

Micah flourished 750 years B.C. He was born at Morasthi, in the southern part of Judæa.

Nahum flourished probably 715 years B.C. He was born at Elcosha, in Galilee. He was of the tribe of Simeon. His prophecies relate solely to Nineveh's destruction.

Habakkuk flourished, as is supposed, 605 years

B.C. He is thought to have been alive at the destruction of Jerusalem by Nebuchadnezzar, and to have remained and died at Judæa.

Zephaniah flourished 680 years B.C. He was of the tribe of Simeon, of a noble family, and lived in the reign of Josiah.

•
Haggai flourished 520 years B.C. He is supposed to have been born during the Captivity, and of sacerdotal race; it is also thought that he returned to Jerusalem, under Zerubbabel, in consequence of the edict of Cyrus. It was this prophet who predicted that the *glory of the second Temple* (though inferior in outward splendour) should exceed that of the *first*; which prophecy was fulfilled when Christ entered it.

Zechariah flourished 520 years B.C. He was the son of Barachiah, and grandson of Iddo; he was born in captivity, and returned when Cyrus permitted the Jews to return to their own country. He exercised his office about two years.

Malachi flourished 400 years B.C. He was of the tribe of Zabulon, and a native of Sapha: he predicts Christ's Advent, and John the Baptist's preaching. He closes the Sacred Canon with enjoining the strict observance of the Mosaic Law, till the forerunner should appear in the spirit of Elias, to

introduce the Messiah, who was to establish a new and everlasting covenant.

The writings of the last twelve prophets (among the predictions relating more immediately to the Jewish history) all (except Nahum's) contain more or less prophecies, referring particularly to the Messiah and His kingdom.

CHAPTER III.

Sketch of the Old Testament History, and of the Jewish History.

	B.C.
<i>The world was created</i>	4004
<p>(according to the Hebrew text, but according to the Septuagint 5872, and according to the Samaritan Pentateuch 4700.) The Fall of Adam, and consequent corruption of the human race, were the original cause of the necessity of a Redeemer, the promise of whose coming was first given to Eve*. Only three of Adam's sons are mentioned, Cain, Abel, and Seth; and the latter is chiefly discoursed of in Scripture, because Noah and Abraham were descendants from him, and consequently the Messiah was.</p> <p>The lives of the Patriarchs extended to 900 years. In consequence of the depravity of mankind,</p>	
<i>The Deluge happened</i>	2348
<p>It lasted 150 days, and then began to abate. Noah came out of the ark after he had been in</p>	

* Exod. iii. 15.

B.C.

it one year and 17 days. Noah was ninth in descent from Adam.

The ark rested upon Mount Ararat, in Armenia. The new race of men removed afterwards to the plains of Shinar, in Assyria, or Chaldæa, where they built, as if in defiance of God's power,

The Tower of Babel (i.e. confusion,) so called 2247 because God there confounded the language of mankind, which caused their dispersion. It is doubtful whether there be any remains of the primitive language. The old Hebrew or Syriac is the most ancient. The name Hebrew is derived from the Patriarch Heber, from whom Abram was sixth in descent. Terah, the father of Abram, was ninth from Shem; he removed from Ur, in Chaldæa (not the Chaldæa of which Babylon was afterwards the capital, but) in Armenia, to Haran, in Mesopotamia, and there died.

Abraham called, by divine direction (to Canaan,) and this second promise of the Saviour given—"In thee shall all the families of the earth be blessed." In consequence of a famine Abraham left Canaan, and went and resided in Egypt, whence he returned, after some

B.C.

time, by order of King Pharaoh, to Canaan. Here begin the 430 years mentioned in Exodus* and in Galatians†. In Stephen's account in the Acts, he mentions only 400 years; but he refers to the promise *taking effect*, which was at Isaac's birth, about 25 years after the period Moses speaks of, and consequently 400 years in round numbers. From Abram's first call to Jacob's going into Egypt, was 215 years, and from that time to the Exodus 215 more.

Isaac born, (the child of promise) when 1896 Abraham and Sarah were far advanced in years. Abraham had a son 14 years previously to Isaac, by Hagar, an Egyptian bond-woman; he was called Ishmael, and the Arabians are descended from him.

Abraham's trial of faith, in being required 1871 to sacrifice his son Isaac, now 25 years old. This whole transaction is considered typical of Christ's sacrifice. Abraham's answer, "God will provide himself a burnt-offering," may be considered as prophetic. The transaction took place upon Mount *Moriah*, the place where the Temple was afterwards built, and

* Exod. xii. 40.

† Gal. iii. 17.

B.C.

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The ark rested upon Mount Ararat, in Armenia. The new race of men removed afterwards to the plains of Shinar, in Assyria, or Chaldæa, where they built, as if in defiance of God's power,

The Tower of Babel (i.e. confusion,) so called 2247 because God there confounded the language of mankind, which caused their dispersion. It is doubtful whether there be any remains of the primitive language. The old Hebrew or Syriac is the most ancient. The name Hebrew is derived from the Patriarch Heber, from whom Abram was sixth in descent. Terah, the father of Abram, was ninth from Shem; he removed from Ur, in Chaldæa (not the Chaldæa of which Babylon was afterwards the capital, but) in Armenia, to Haran, in Mesopotamia, and there died.

Abraham called, by divine direction (to Canaan,) and this second promise of the Saviour given—"In thee shall all the families of the earth be blessed." In consequence of a famine Abraham left Canaan, and went and resided in Egypt, whence he returned, after some

B.C.

time, by order of King Pharaoh, to Canaan. Here begin the 430 years mentioned in Exodus* and in Galatians†. In Stephen's account in the Acts, he mentions only 400 years; but he refers to the promise *taking effect*, which was at Isaac's birth, about 25 years after the period Moses speaks of, and consequently 400 years in round numbers. From Abram's first call to Jacob's going into Egypt, was 215 years, and from that time to the Exodus 215 more.

Isaac born, (the child of promise) when 1896
Abraham and Sarah were far advanced in years. Abraham had a son 14 years previously to Isaac, by Hagar, an Egyptian bond-woman; he was called Ishmael, and the Arabians are descended from him.

Abraham's trial of faith, in being required 1871
to sacrifice his son Isaac, now 25 years old. This whole transaction is considered typical of Christ's sacrifice. Abraham's answer, "God will provide himself a burnt-offering," may be considered as prophetic. The transaction took place upon Mount *Moriah*, the place where the Temple was afterwards built, and

* Exod. xii. 40.

† Gal. iii. 17.

B.C.

Joseph died, aged 110, in Egypt 1635

He uttered a prophecy of their deliverance from the Egyptians, and of their fetching up his bones * to Canaan.

Pharaoh imposed tasks upon the Israelites. 1573

About 60 years after the death of Joseph the midwives were ordered to destroy the new-born children: they refused, and then all the males were ordered to be cast into the river.

Moses born (son of Amram, by Jochabed, 1571 both of the tribe of Levi). By the contrivance of her daughter, Jochabed was appointed by Pharaoh's daughter as nurse to her own son Moses, who was brought up in the palace.

Moses fled into Midian, in consequence of 1581 having slain an Egyptian, where he married Zipporah, daughter of Jethro, a priest, who had probably been instructed in the knowledge of the true God by Abram, during his sojourn.

God spoke to Moses out of the bush, on 1491 Mount Horeb. To encourage Moses to undertake the mission of delivering his people from Egyptian bondage, God caused his rod to be-

* Gen. i. 24, 25.

B.C.

come a serpent, and his hand leprous and clean again. On his way to Egypt he met Aaron, by his appointment, who had acceded to God's request, that Aaron should be his companion and spokesman. By their miracles the Israelites were convinced, and worshipped God.

Ten plagues. 1st. Water into blood; 2nd. Frogs; 3rd. Lice; 4th. Flies; 5th. Murrain; 6th. Boils and blains; 7th. Thunder, &c.; 8th. Locusts; 9th. Darkness; 10th. Destruction of the first-born; were all inflicted upon the Egyptians before Pharaoh would submit to let the Israelites go.

The *Passover instituted*, in commemoration 1491 of the destroying angel passing over the houses of the Israelites in the last plague, and sparing their first-born. It was to be eaten in haste, with their loins girded, their shoes on, and their staff in hand; the blood was to be sprinkled on the lintel and door-posts. The Lamb without spot or blemish is typical of Christ. The Israelites borrowed (asked) and the Egyptians lent (gave) them their valuable jewels, &c. At the Red Sea, or sea of Edom (which signifies *red*) adjoining the land of Edom,

B.C.

Pharaoh overtook the Israelites on the sixth day after they set out, and was drowned with all his host in the Red Sea. The Israelites passed not in a direct course, but through the deserts of Arabia, between Jordan, the mountains of Gilead, and the Euphrates, a pillar of cloud guiding them by day, and a pillar of fire by night. The word *wilderness* is synonymous with our word *country*, and does not mean a complete desert. They experienced a great many miraculous supports from God during their journey; particularly that of being supported by manna during the whole time of their residence (forty years) in the wilderness of Sinai, in Arabia Petræa, where they arrived three months after having left Egypt. At this time Moses' wife and two children were brought thither to him. Moses appointed *Judges* to manage all inferior and common matters, reserving the supreme government to himself.

God renewed his promises to the Israelites, and the two tables of the Law given. 1491

The Israelites promised to obey God, who spoke to them out of the midst of clouds and smoke, and fire, and thunderings, and declared the Ten Commandments. Moses wrote the 149

B.C.

words of the Lord, and read them to the people, who promised obedience, ratified by a sacrifice which Moses made, with the blood of which he besprinkled them. After going up into Mount Sinai, and remaining forty days and nights, he received the Tables written by the finger of God *. Moses' countenance was glorified by a kind of divine light, which thus constantly reminded the Israelites of his divine authority. He was also directed to make a *tabernacle* for public worship, in which was placed the *Ark of the Covenant* †. Then Aaron was anointed *High Priest*, and his sons priests by Moses. He also appointed seventy Elders, after leaving Mount Sinai (when they had remained a year) and gone to Kadesh-Barnea, near Canaan. From the formidable accounts given of this place by ten of the twelve spies who were sent to view it, the people murmured against God, and were *sentenced to wander forty years* in the wilderness, until all who

* Moses was forty days in Mount Sinai twice; having broken the first set of tables, when he found the Israelites during his absence had made an idol, by God's direction two other tables were written upon in the same manner as before.

† For which see Part V.

B.C.

were then above twenty years of age, in number 608,550 should be dead, except Joshua and Caleb, who gave a faithful account in opposition to that of the other ten spies.

Moses and Aaron, by partaking of the general impatience, and by assuming to themselves honour* in procuring water from the rock at Kadesh, for the Israelites, were *not permitted to enter the land of Canaan*. The Israelites were forty years in the wilderness, but the transactions of the *first two* and the *last* are only recorded. In the thirty-third chapter of Numbers, however, are recorded the names of all the places where they pitched their tents during the whole time they were in the wilderness. Amongst various other things there is mention made of a *brazen serpent* (a type of Christ). It was fixed upon a pole by Moses, for the purpose of restoring those who had been bitten by the serpents, which God sent as a punishment when the Israelites murmured at Edom. There is also an account of *Balaam*, who was desired by the king of Moab to curse the Israelites; he however blessed them. It

* Moses was ordered to *speak* only to the rock, and he *struck it twice*, and said, "Ye rebels, must *we* fetch you water," &c.

B.C.

may be observed that when the *cloud* appeared over the tabernacle the Israelites were stationary ; when the *fire* appeared they marched. In taking possession of Canaan, they were to spare their brethren, the children of Edom, the Moabites and Ammonites, the descendants of Lot, whatever provocation they might give.

Aaron died in the fifth month of the 40th year after their departure. In the 11th month *Moses repeated the Law* (δευτερος νομος) summarily ; deposited it in the tabernacle ; ordered it to be read every seventh year publicly ; appointed Joshua his successor ; blessed the people, and *died* upon Mount Pisgah, aged 120 1451 years, after seeing Canaan from the top of the Mount.

Joshua succeeded to Moses, and led the Is- 1451 raelites through Jordan, which was miraculously dried up, into the promised land opposite Jericho. All those who had been born in the wilderness were circumcised at Gilgal. Four days after their arrival in Canaan the Passover was kept, and the manna ceased. Joshua conquered Jericho, the walls miraculously falling down ; and afterwards, in the space of seven years, subdued 31 kings, belonging to the Ca-

B.C.

naanites, Hivites, Hittites, Amorites, Perizzites, Jebuzites, and Girgashites. These were, however, only *petty princes*. In the course of these transactions the miracle of the ‘sun standing still for a whole day’ is recorded. *Joshua divided the land*, though it was not yet all subdued. The tribe of Levi had no particular allotment, but *forty-eight cities to dwell in*, being priests, and receiving tithes of the whole country for their maintenance. The descendants of Joseph were divided into the two tribes of Ephraim and Manasseh, to complete the twelve divisions.

Joshua died 1426

No person succeeded him in command, but governors, called Princes of the People, governed each tribe.

The Israelites enslaved by Cushan, King of Mesopotamia, in consequence of mixing with the Canaanites in idolatry.

Othniel, the first judge, delivered them..... 1405

The *Judges* were twelve in number, and continued nearly 309 years, not succeeding each other in regular order, but being appointed by God upon different great emergencies. During the period the Israelites were governed by

B.C.

Judges, they often relapsed into sin, especially into idolatry, and were successively enslaved by Eglon, king of Moab, Jabin, king of Canaan, and by the Midianites, Amorites,* and Philistines. In the time of

Eli, the last Judge but one, the ark was 1160 taken by the Philistines, but miraculously preserved, and brought back seven months afterwards.

Samuel, the last Judge, when growing old, 1100 appointed his sons, through whose misconduct the Israelites were induced to desire a *King*. Up to this time the government of the Israelites, from their departure out of Egypt, had been a *theocracy*. God's glory resided, as it were, among them, and as occasion required, He issued his decrees, and signified his will from the tabernacle. To reject this was to reject God himself; therefore Samuel, by God's command, expostulated with them; but they persevering, he, by God's direction,

Anointed Saul first king..... 1095

He reigned forty years; but on account of his disobedience, the kingdom was not allowed to remain in his family, and when he died

David succeeded as king..... 1055

B.C.

He had been secretly anointed by Samuel as Saul's successor. He was of the tribe of Judah, and son of Jesse. God promised "to establish his house and throne for ever," an intimation that the Messiah was to descend from him *. When he drew near his death, by his order

Solomon was anointed king 1015

The *Temple built* and consecrated upon 1004 Mount Moriah, an eminence of Mount Sion. David collected the materials, but was not allowed to build it, because "he had shed blood abundantly, and made great wars." It was seven years and a half in building, and was the most magnificent building in the world. The autographs of the Scriptures were removed from the tabernacle into it. In consequence of Solomon's falling into idolatry, God declared that he would afflict his posterity; and therefore when he died, and his son

Rehoboam succeeded, ten Tribes revolted to Jeroboam. 975

The tribes of Judah and Benjamin remained faithful to Rehoboam, and formed the kingdom

* 2 Sam. vii. 13. 16.

B.C.

of *Judah*. That under Jeroboam, consisting of the other ten tribes, was called the kingdom of *Israel*. The capital of the former was Jerusalem; of the latter at first Tirzah, and afterwards Samaria, the principal city of the tribe of Ephraim; and therefore the kingdom is sometimes called the kingdom of Samaria, and sometimes the kingdom of Ephraim. Jeroboam, fearing that the people by going to sacrifice at Jerusalem might return to their allegiance, set up idolatrous gods at Dan and Bethel, and because the regular priests deserted him, he made the lowest of the people priests. In consequence of the wickedness and idolatry of the Israelites, God permitted Arbaces, king of Assyria, to carry away many of the *Israelites into captivity*.

740

And afterwards, upon their continuing to sin, his successor

Salmanser destroyed the kingdom of Israel, 721 by taking Samaria, in the reign of Hoshea, 250 years after its establishment as a separate kingdom. The people that remained were carried away captive to Assyria, 44 years after, by his grandson; but "a remnant still remained in the land." He (Esarhaddon) sent

B.C.

colonists, principally from Cuthæa, to Samaria; they took the name of Samaritans, but were frequently called Cuthæans. Their religion was a mixture of heathenism and Judaism. In process of time, many Israelites being incorporated among them, they grew better, built a temple upon Mount Gerizim, and appear to have abandoned idolatry.

The kingdom of Judah was not so soon disobedient; they had many good kings amongst them, but the *people* soon grew wicked, and at last, in consequence of their sinfulness, by permission of God, *Nebuchadnezzar took Jerusalem*, in the reign of *Jehoiachim*, who was put in chains; but on promising to be tributary to Nebuchadnezzar, he was permitted to retain his kingdom: the royal family were, however, sent captives to Babylon. From this time is to be dated the *Babylonish Captivity*, which Jeremiah prophesied would last 70 years. Three years after, *Jehoiachim* rebelled, Judea was invaded, and he was slain. 606

Jehoiachim succeeded, commonly called *Jeconias*, and *Nebuchadnezzar* came to the *siege of Jerusalem*. 599 598

Jeconias and family were sent captives to

I

B.C.

Babylon, where he continued 37 years in prison. Mattaniah, his uncle, was made king by Nebuchadnezzar, and his name was changed to Zedekiah. Nine years afterwards he revolted, and *Jerusalem was again besieged and taken*, after eighteen months siege, in which 588 the inhabitants suffered severely, from famine and pestilence. Zedekiah was taken, his eyes were put out, and he was sent captive to Babylon. Two prophecies, apparently contradictory, were thus fulfilled: one, "he should be carried to Babylon *;" the other, that he (Zedekiah) should not see Babylon †.

The whole city, with its temple, was reduced to ruins, and the people sent captives to Babylon. Only a few remained, over whom Gedaliah was set, who treated them kindly, but was slain by Ismael, at a feast; upon this the people fled in fear to Egypt, where they remained till that country was conquered by Nebuchadnezzar, four years after; a few then returned to Judea, and as no colonists were sent, the land lay desolate for the allotted time. After that

* Jer. xxxii. 5. xxxiv. 3.

† Ezek. xii. 13.

B. C.

Cyrus issued a decree, permitting all Jews 534
 to return to their own land, and rebuild their temple. This decree of the king of Persia and Babylon was foretold 100 years before*. 42,360 persons returned, and 7,337 servants, under Zerubbabel and Joshua : the former is sometimes understood under the appellation of Shashbazzar, in Scripture ; he was grandson of Jeconias, and consequently descended from David : he was called the " Prince of Judah," was appointed their governor by Cyrus, and took back part of the treasures, which had been carried away by Nebuchadnezzar. The remaining treasures were afterwards carried back by Ezra.

The Temple was begun to be rebuilt, in the 535
 second year after their return, under Zerubbabel. The Jews refused the assistance of the Samaritans, who therefore threw obstructions in their way, and hence originated the enmity that ever after subsisted between them.

The Temple was finished in the seventh year 515
 of Darius. The second temple was built upon the old foundations of the first, and therefore was equal to it in size, though not in magni-

* Isai. xliv. 28. xlv. 1.

B. C.

ficence. The Ark of the Covenant, the Shechinah ; the Holy Fire upon the altar ; the Urim and Thummim * ; and the Spirit of Prophecy, were all wanting to this temple of the remnant of the people.

Offerings were made for the twelve tribes, and therefore it is probable that some of all the tribes returned ; but by far the greater number belonged to the tribe of Judah, and therefore *from this period the Israelites were called Judæi, or Jews, and their country Judæa.*

Ezra was made governor of the Jews by Artaxerxes Longimanus, called in Scripture Ahasuerus, and he held the office 18 years. 467

Nehemiah was then appointed (probably through means of Esther,) and Ezra applied himself to correcting the canon of the Scriptures, and providing for the worship of God in its own original purity. 445

All affairs were settled properly ; the walls of Jerusalem were rebuilt, &c. by Ezra and Nehemiah. But we find Malachi soon afterwards reproving the priests and people for their scandalous lives. At this period

* For which see Part V.

B. C.

The Scripture History ends 410

The *Apocryphal History* continues to about
135 B.C.

Judea continued subject to Persia 200 years,
the high-priest holding the chief authority
under the governor of Syria.

Alexander the Great went against Jerusa- 332
lem, but changed his intentions, in conse-
quence of Jaddua the high-priest's dress, &c.
corresponding with a dream he had. He wor-
shipped the God of the Jews, and shewed them
great favour, invited many to Alexandria, after
he had built it, and granted them many immu-
nities.

The Jews began to *hellenize* about this pe-
riod, *i. e.* to adopt the Grecian manners and
tongue.

Alexander died 323

The kingdom of Judea was left by him to
Laomedon, who soon had it taken from him by
Ptolemy Soter; he entered Jerusalem on the
Sabbath, and as on that day the Jews durst
not fight, he took it without resistance. He
carried many thousands captive to Egypt, but
he treated them kindly, and under his succes-

B. C.

sor, *Ptolemy Philadelphus*, who is said to have given 120,000 Jews their liberty,

The Septuagint Version was made. After 270
being subject to Egypt for about 100 years, Jerusalem fell under the power of the kings of Syria: they divided the land, which now *began to be called Palestine*, into five provinces, three on the west of Jordan, *viz.* Galilee, Samaria, and Judea; two on the east, Trachonitis and Peræa; but permitted them to be governed by their own laws, under the high-priest, and council of the nation. The Jews began to neglect the worship of God (though they did not fall into idolatry,) and adopted a great many Grecian customs, as gymnastic exercises, &c.; in consequence, by permission of God,

Antiochus Epiphanes plundered the city and Temple 170

in revenge for not being permitted to enter the Holy of Holies. He exercised great cruelty; burnt all the copies of the Scriptures that could be found, and compelled many, by torture, to sacrifice to idols. For three years and a half the daily sacrifice was taken away, according to Daniel's prediction.

B. C.

Mattathias undertook to deliver them; he 167
 was a priest, eminent for piety, and by his zeal
 raised an army of 6000 men; but being old, he
 did not live to complete his purpose, and

Judas Maccabæus succeeded to the com- 166
mand, on his father Mattathias' death; he de-
 feated the Syrians in several engagements;
 and at last *established the independence of Ju-*
dea, in conjunction with his four brothers: in
 consequence the Feast of Dedication was insti-
 tuted. Judas Maccabæus was afterwards slain
 in battle, and his brother Jonathan succeeded
 him. He was made high-priest, which office
 from that time remained in his family. The
 Maccabeans recovered the possessions of the
 twelve tribes, and by them the temple of the
 Samaritans, on Mount Gerizim, was destroyed.

Aristobulus, first Maccabean king..... 107
 About forty-two years afterwards, in conse-
 quence of a dispute about the succession, both
 parties, Hyrcanus and Aristobulus, applied to
 the Romans for assistance. The Roman ge-
 neral, Scaurus, suffered himself to be bribed
 by Aristobulus. Two years afterwards both
 brothers again applied to Pompey, who took
 advantage of their quarrel, and

B. C.

Judea was made subject to the Romans 63
 He allowed Hyrcanus to be *high-priest*, but not *king*. Afterwards

Crassus plundered the Temple of every thing 54
 valuable. Julius Cæsar confirmed Hyrcanus in the priesthood, and granted some privileges to the Jews. Four years after his death

Antigonus revolted 41
 He was the son of Aristobulus, and deposed his uncle Hyrcanus, assuming the title of king.

Herod set out for Rome 40
 He, as well as his father Antipater, was an Idumæan (a branch of the Edomites) who were converted to the Jewish religion 120 years before Christ. They both had held offices under Hyrcanus. He prevailed upon Antony to make him king of Judea. He then

Returned, and took Jerusalem, putting an 37
 end to the Maccabæan government, which had continued 130 years. Antigonus was put to death at Rome.

Herod married Mariamne, who lived to be the last representative of the Asmonean family: he soon afterwards put her to death from jealousy. Herod enlarged Judea, but greatly depressed the civil power of the high-priest-

B. C.

hood; changed it from being hereditary and for life, to an office held at the pleasure of the monarch, and frequently sold it to the best bidder. *He repaired the Temple*, and added greatly to its magnificence. As divine worship was not interrupted during the 46 years that these works were going on, it is evident that a considerable portion of the Temple must have remained standing. At this time, when the Jews were confidently expecting their Messiah, and a general idea prevailed amongst the heathens, that some extraordinary person was about to appear,

CHRIST WAS BORN *at Bethlehem*, in the 36th year of Herod, during the time Augustus was emperor of Rome. Bethlehem was originally the mother city of the tribe of Judah, five miles south-west of Jerusalem. *4

Herod died (one year and a half after Christ's birth.) His dominions were divided among his three sons and sister:—1st. *Archelaus*, Judea Propria, Samaria, and Idumea. 2nd. *Herod Antipas*, Galilee and Peræa. (This Herod 3

* The Christian era does not commence till four years after Christ's birth.

A. D.

beheaded John the Baptist.) 3rd. *Philip*, Trachonitis and Iturea. Abilene, of which Lysanias had been Tetrarch in Herod's lifetime *, was given to *Salome*, Herod the Great's sister. These provinces were not styled kingdoms, but Tetrarchies.

Archelaus for his cruelty was banished, and P. S. Quirinius (in the Greek mode Cyrenius) was appointed to reduce his dominions to a province of Rome, which was now governed by an officer, under the title of Procurator, subject to Cyrenius, President of Syria †.

7

The power of life and death was now taken from the Jews ; though in religious affairs they kept their own laws, and the powers of the high-priest and of the Sanhedrim were continued to them, subject to the controul of the Romans. It was at this time that Christ went up to Jerusalem (being twelve years old) and asked the doctors questions.

* Luke iii. 1.

† Three years before Christ's birth Augustus issued a decree, to make a general survey of the Roman empire, in order to levy a tax. It was at this survey that Joseph and Mary went to Bethlehem, to give an account of their property ; but the tax was *not levied* till Judea became a Roman province, under Cyrenius.

A. D.

Pontius Pilate was Procurator of Judea and 29
 Samaria, at the time that he sent Christ to
 Herod Antipas, who still remained Tetrarch of
 Galilee.

Philip, Tetrarch of Trachonitis, died 37
 in the 20th year of Tiberius.

Herod Antipas was banished by Caligula.

Both their Tetrarchies were given to the
grandson of Herod the Great by Caligula. The
 emperor Claudius afterwards added Judea, Sa-
 maria, part of Idumæa, and Abilene ; and thus
Herod Agrippa's dominions were nearly the
 same as those of his grandfather, Herod the
 Great. *He took the title of king.* It was this
 Agrippa, called also Herod Agrippa, and some-
 times Herod, who put James to death, and im-
 prisoned Peter. At his death the kingdom
 was ruled by successive governors (his son
 Agrippa being thought too young to govern.)
 Agrippa was afterwards made *king of Trachonitis and Galilee*, by Claudius, and Nero added
 part of Galilee. It was this Agrippa before
 whom Paul pleaded.

In the reign of *Nero*, and under the govern-
 ment of Florus, the Jews being severely op-
 pressed, revolted, and then

A.D.

The *Jewish war began* 70
 which ended in their complete overthrow and
 reduction to abject slavery. THE CITY AND
 TEMPLE WERE DESTROYED, AND THEY
 EXISTED NO LONGER AS A NATION. In 70
 the time of Adrian numbers collected, but they
 were treated as rebellious slaves, rather than
 as a people, and a *general slaughter and dis-*
persion of them took place; in which state of
 dispersion into all countries under heaven they
 continue unto this day !!

CHAPTER IV.

Genuineness, Authenticity, and Inspiration of the New Testament.

THE canon of the *New Testament* consists of 27 books, all of them written by persons contemporary with our Saviour. These persons were eight in number, *Matthew, Mark, Luke, John, Paul, Peter, James, Jude.*

They were written at different times, and in divers places, remote from each other. When the last was written (St. John's) the Gospel had been preached, and churches founded in Asia, Europe, and Africa. Different churches at first received different books, but gradually enlarged their canons, so that it was not long before Christians of all countries acknowledged the same, or very nearly the same books.

Owing to the persecution that Christians met with, and the want of a national establishment, no general assembly of Christians could be held for several centuries, to give a public sanction to any canon of Scripture ; and therefore we are obliged to

have recourse to ancient ecclesiastical writers for information; and it is satisfactory to find that there is an almost perfect agreement among them.

The first regular catalogue is left by *Origen*, who lived in the beginning of the third century. This catalogue is the same as ours, except that it omits the Epistles of James and Jude; however, in other parts of his writings he refers to them, as the productions of those Apostles.

In the following century we have—1. Eusebius; 2. Athanasius; 3. Cyril; 4. Epiphanius; 5. Gregory Nazianzen; 6. Philaster; 7. Jerome; 8. Rufin; 9. Augustine; 10. Council of Laodicea; 11. Council of Carthage; all of them publishing catalogues; *seven* of which *exactly agree with our canon*; *three* omit the Revelation only; and Philaster omits the Epistle to the Hebrews and Revelation; but he acknowledges both in other parts of his work. These catalogues include *no other books* but such as are in our canon, thereby shewing their authenticity and genuineness. Moreover Polycarp, who was contemporary with the Apostles, and Justin Martyr, Tatian, Irenæus, Tertullian, Clement of Alexandria, all living in the second century, inform us, that the primitive Church admitted no other Gospels but those of Matthew, Mark, Luke, and John; and tell us also that the Scriptures of the New Testament

were publicly read in Christian congregations. The 59th canon of the Council of Laodicea orders that only the *books of the canon* should be read in churches. Copies of Scriptures were dispersed every where. Christians of all denominations appealed to them as decisive of any argument; and both Jews and Pagans, who were enemies to Christianity, understood that the books of the New Testament contained the faith of Christians.

This publicity rendered designed corruption impracticable.

As might be expected, however, they suffered from the *errors of transcribers*; of this Origen complains.

After the various manuscripts of the New Testament have been diligently and minutely collated, the different readings have been found to be such as not to affect any essential article of faith.

The four Gospels;

The first thirteen Epistles of St. Paul;

The first Epistle of St. Peter;

The first Epistle of St. John;

The Acts of the Apostles;

Were always acknowledged to be genuine and authentic.*

* On this point see Part II. on Paley, Prop. i. section 9.

The other seven ; namely, the Epistle to Hebrews, by Paul ; Epistle of St. James ; Second Epistle of Peter ; Second and Third Epistles of John ; Epistle of Jude ; and the Revelation, were never denied to be genuine by the Catholic Church, but were only doubted to be so, at a very early period, till sufficient evidence had been produced to prove them genuine. This shews the *caution* with which early Christians admitted books into their canon. Indeed Celsus, Porphyry, and Julian, and all the early adversaries of Christianity, admitted that *all the books of the New Testament were genuine*.

The books of the New Testament have been arranged differently by different persons, at different periods, but the order in which they stand in our Bibles seems to be unobjectionable.

The New Testament may be divided into *four parts* :

1st. The Gospels * ; 2nd. The Acts ; 3rd. The Epistles ; 4th. The Revelation.

The four Gospels contain each of them the history of our Saviour's life and ministry, but none of them profess to give an account of *all* Christ's miracles, or instructions ; they are written concisely, but

* The Greek word *Ευαγγελιον* (glad tidings,) derived from *ευ*, *bene*, and *αγγελω*, *nuncio*, corresponds with the Saxon word *Gospel*, derived from *God*, good, and *spel*, word, or tidings.

any one of them is sufficient to prove *that Jesus was the Messiah*. Many of the same facts are recorded in the first three Gospels, and sometimes in the same words. The examples of *verbal agreement* are longer and more numerous between Matthew and Mark, and between Matthew and Luke, than they are between Mark and Luke. Mark and Luke, however, follow nearly the same *order* ; and in this Matthew often differs from them. There is also a species of disagreement in minute points, and in various circumstances, that proves they did not write in concert.

John's Gospel has very little matter in common with the other three ; it was written upwards of 60 years after Christ's death.

The Acts contain accounts of the first preaching of the Apostles, and the establishment of Christianity in *Asia and Europe*, extending to about 30 years after Christ's ascension.

The Epistles were written by different Apostles, to single persons, to Churches, and to the whole body of Christians in the world. They are not, therefore, to be considered as *regular treatises* upon Christianity, though its most essential doctrines are occasionally introduced and explained.

The Apocalypse, or Revelation, contains a long series of prophecies which were to be accomplished

in the Christian Church *gradually*, thus affording each succeeding age additional testimony to the truth of Christianity.

INSPIRATION OF THE NEW TESTAMENT.

The inspiration of the Old Testament having been demonstrated, that of the New might be admitted as a regular consequence; for if the temporary Jewish Dispensation, limited to a single people, required an inspired rule of life, much more would the everlasting Christian covenant, which was intended for all mankind. But the genuineness and authenticity of the New Testament having been shewn, its inspiration may be demonstrated,

1st. *By inference*; because though most of the Apostles had been eye-witnesses of the public conduct and ministry of Christ; though they had heard all the doctrines he taught; and though “when they were alone he expounded all things*” to them; yet Christ deemed it “*expedient* that they should receive the Comforter, who should guide them into all truth,” and “bring all things to their remembrance †.” Hence it may be inferred that *inspiration*

* Mark iv. 34.

† John xiv. 26; and xvi. 13.

was *necessary*; and it is absurd to suppose that God would not provide every thing that was necessary for so important an affair. We have, therefore, its inspiration proved,

2nd. By *direct evidence*. The Apostles are represented as “full of the Holy Ghost, speaking as the Spirit gave them utterance,” and “confirming their doctrine by miracles.” And though it may be said that this evidence can apply only to *speaking*, and not *writing*; yet it is not very probable that they should be inspired whilst delivering *orally* the truths of Christianity, which could only be heard by *a few*; and that this inspiration should be withdrawn when they sat down to *write* them for *the many*. But we are not left to a probability; the Holy Spirit “abode with the Apostles *for ever*,” which must necessarily imply a *constant inspiration*, whether they taught by speaking or writing.

This argument cannot perhaps apply with equal force to the writings of St. Mark and Luke, who were neither Apostles sent regularly, nor yet miraculously, like St. Paul. But we have abundant reason to believe they partook of the extraordinary effusion of the Holy Spirit granted to the disciples of Christ; and that their writings were respectively approved by St. Peter and St. Paul, whose companions they were, and also by St. John. In this

belief we have the sanction of the primitive Christians, by whom their writings were received as *canonical* from earliest times. Their doctrines also perfectly harmonize with those of the other Apostles.

The Gospels do not contain a *full* and *particular* account of Christ's life, but only a *very small part* of it*; and therefore we must suppose that the Holy Spirit enabled the Apostles to make a proper *selection*, and record such things as were best calculated to convey a just notion of the Christian Religion.

St. Paul unequivocally asserts his own inspiration†; it also appears from these assertions, "I speak this by *permission*, not by commandment;" and "to the rest speak *I*, not the Lord;" that he could distinguish between inspired knowledge and the ordinary suggestions of his own mind. We must, however, believe that the latter were under the superintending power of the Holy Spirit, so that he was prevented from teaching any thing wrong. There is also internal evidence that Paul's Epistles proceeded from the same Spirit as the other writings of the New Testament.

The *accomplishment of the predictions* in the New Testament is also a *proof of its inspiration*.

* John xxi. 25.

† Gal. i. 11, 12.

CHAPTER V.

Historical Sketch of the Evangelical Writers and their Works.

I. ST. MATTHEW.

Matthew, called also *Levi*, was the son of *Alphæus*; probably not that Alphæus who was father of James the Less. He was a native of *Galilee*, but his tribe is not known. Though a Jew, he was a *Publican*, or *tax-gatherer*, under the Romans.

It appears that he collected the tolls from those that passed over the lake of Gennesareth. Christ called him whilst he was attending to the duties of his office; and he from that time became a constant attendant upon our Saviour. After Christ's ascension he continued to preach in Judea, but it is uncertain whither he afterwards went. It is probable he died a natural death. His Gospel is alluded to by Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp, though they do not mention it by name. Papias is the first who *names* it. It is frequently quoted, and Matthew mentioned as its au-

thor, by Irenæus, Origen, Athanasius, Jerome, Chrysostom, &c. &c. and its *genuineness* was never controverted. It is generally believed that Matthew's Gospel was the *first written*, though the precise time is not known: the earliest period assigned is A.D. 38; the latest 64. Bishop Tomline's opinion, founded upon the improbability of the Jews being left so long without a written account of Christ's doctrine and ministry to refer to, inclines to A.D. 38.

It has been a matter of much controversy whether Matthew's Gospel was originally written in *Hebrew* or *Greek*. Among the ancient Fathers, Papias, Eusebius, Irenæus, Origen, Cyril, Epiphanius, Chrysostom, and Jerome, have supported the former opinion; and they have been joined among the moderns by Grotius, Du Pin, Cave, Hammond, Mill, Michaelis, Campbell, &c. Erasmus was the first who maintained the latter; and he has been followed by Le Clerc, Wetstein, Bosnage, Whitby, Jortin, &c. It was written in *Palestine* for the use of the Jews, and it appears most probable that it was in the language then spoken in Palestine, viz. *Hebrew*.

The Greek translation was, however, made *very early*, and used by most of the primitive Christians, in consequence of the Jews and their language falling into contempt, after the destruction of Jerusalem, and the early fathers writing in Greek. That

it was written in Palestine for the Jews, appears from its frequent references to Jewish customs, to cities, and places, as being *well known*; and from such things being selected as would please the Jews; *e. g.* his beginning it with the genealogy of Christ, to shew that he was of Abraham's race, &c.

The things mentioned in this Gospel *only* are—The Wise Men or Magi's Visit; the Flight into Egypt; the Slaughter of Infants; Parable of ten Virgins; Pilate's Wife's Dream; Resurrection of Saints at Christ's Crucifixion; and the bribing of the Roman Guard, appointed to watch his sepulchre.

ST. MARK'S GOSPEL.

Doubts have been entertained whether *Mark the Evangelist* be "John, surnamed Mark." Many critics consider them the same. He was in that case the son of *Mary*, an early convert to Christianity, to whose house Peter went when he was delivered out of prison*; he was the nephew of Barnabas; and it is supposed that *Peter converted* him, as he calls him his *son*. He went A.D. 44 to Antioch, with Paul and Barnabas. In their second journey to the same place he left them at Perga, in

* Acts xii. 12.

Pamphylia, and returned to Jerusalem, whereby he afterwards caused a dispute between Paul and Barnabas, that ended in their separation; and Barnabas went to Cyprus, accompanied by Mark. St. Paul appears to have been reconciled to him*. Jerome says, "he died in Nero's 8th year, at Alexandria," which implies that it was by a *natural death*. Papias is the first who *names* Mark's Gospel; afterwards Irenæus, Clement, Tertullian, Origen, &c. It is generally allowed that Mark was the familiar companion of Peter, and wrote this Gospel from the public and private discourses of that Apostle; as many things honourable to Peter are omitted, and all his failings are recorded. Some have even in consequence called it Peter's Gospel. It appears to have been written in the year 65, for the use of the *Christians at Rome*, whilst Mark and Peter were there.

That it was not written for *Jews* is evident from Jewish things and customs being *explained*: thus Jordan has the word *river* prefixed†; corban is said to be a *gift*‡.

Mark's Gospel is a simple compendious narrative; his style is clear and correct; he is less circumstantial than Matthew, and usually follows *his* arrange-

* 2 Tim. iv. 11.

† Mark i. 5.

‡ Ibid. vii. 11, &c.

ment. That this Gospel is NOT *an abridgment of Matthew's*, appears from his *omitting* several important things related in *it* ; *e. g.* Christ's genealogy and birth ; the massacre at Bethlehem ; the sermon on the mount ; and more particularly from his *dilating* upon some facts which are *concisely* mentioned by Matthew, such as the cure of the paralytic *, and the miracles amongst the Gadarenes †, compared with Matthew ‡. Lardner has enumerated above thirty circumstances noticed by Mark, which are not found in any other Gospel ; many are trifling, but two are accounts of miraculous cures, at the end of the 7th chapter, and in the middle of the 8th.

ST. LUKE'S GOSPEL.

Of Luke's family little is known ; he is not named in any of the Gospels. In the Acts he uses sometimes the word *we*, and therefore it is inferred that at those times he was with Paul : *e. g.* "From Troas *we* came to Samothracia §." They went next to Philippi, where they separated ; for Luke there uses the pronoun *they* ||. It appears Luke joined Paul when he was returning to Jerusalem, after his second

* Mark ii.

† Ibid. v.

‡ Matt. ix. 2. viii. 18.

§ Luke xvi. 11.

|| Ibid. xvii. 1.

visit to Greece *; *e. g.* "They tarried for *us* at Troas, and *we* sailed away from Philippi." From Paul's Epistle we find that Luke continued with him during his confinement at Rome †.

Justin Martyr quotes passages from Luke's Gospel; but Irenæus is the first who *names* him, and he cites so many passages, and points out so many peculiarities from him, that this is a sufficient testimony of its genuineness; he is, however, supported by Origen, Jerome, Chrysostom, &c.

It seems most probable it was published in Greece, A.D. 63, for the use of the Gentile converts, as he has inserted many explanations, particularly concerning Scribes and Pharisees, which he would not have done had he been writing to Jews. *This Gospel contains many things which the others do not*; *e. g.* birth of John the Baptist; Roman census; vision to the shepherds; Simeon and Anna's testimony; Christ's conversation with the doctors when twelve years old: parables of the good Samaritan, and prodigal son: the account of Zaccheus; and of the penitent thief, &c. All these peculiarities are noticed by Irenæus.

Luke seems to have been a man of more learning than the other Evangelists; his language is more

* Acts xx. 5, 6.

† 2 Tim. iv. 11. Col. iv. 14.

pure; he is supposed to have been a physician. No mention being any where made of his martyrdom, it is thought he died a natural death.

ST. JOHN'S GOSPEL.

St. John was the son of Zebedee and Salome, and brother of James the Great. He was called to be a disciple with his brother James, as they were fishing upon Gennesaret, or sea of Galilee *. These two were called *Boanerges*, implying their zeal and resolution. Mistaking Christ's kingdom for a temporal one, they applied for places of honour, and were rebuked †. John was the favourite disciple of Christ; he, with Peter and James, was chosen frequently to accompany Christ when no others were present; as at the transfiguration, and during his agony in the garden. John appears to have been the only apostle present at the crucifixion. Christ consigned the care of his mother to him. He saw the blood and water issue from Christ's side; was one of the first who were made acquainted with Christ's resurrection; and, with the other ten apostles, witnessed his ascension. He continued to preach the Gospel some time at Jerusalem; was

* Matt. iv. 21.

† Mark xx. 20. Matt. x. 30.

imprisoned by the Sanhedrim, with Peter*, and afterwards with the other Apostles†. After the second release, John and Peter were sent by the other Apostles to the Samaritans, whom Philip the deacon had converted, that through them the Samaritans might receive the Holy Spirit. Here his history ends, except that as he informs us, he was banished to Patmos, in the Ægean sea, "for the word of God and the testimony of Jesus Christ:" most probably *Domitian* banished him thither. Upon *Nerva's* succeeding to the empire he returned to Ephesus, in A.D. 96, and died at a very advanced age (having survived all the Apostles) in the third year of *Trajan's* reign, A.D. 100. There are manifest allusions to this Gospel in *Hermas*, *Ignatius*, and *Justin Martyr*; but *Irenæus* is the first who expressly *names* it.

It is universally agreed that John published his Gospel in *Asia*, and that when he wrote it, he *had seen* the other three Gospels; therefore it is a tacit confirmation of the other three, with which it does not disagree in any material point.

It was most probably *published* about A.D. 97. This late date is inferred by the contents and design of the Gospel itself; for the Evangelist evi-

* Acts iv. 3.

† Ibid. v. 18.

dently considers those whom he addresses as little acquainted with Jewish customs. He calls the passover, "the passover of the Jews;" says that "rabbi" signifies "teacher;" and that the "Samaritans had no dealings with the Jews," &c. Explanations of this kind are made in the other Gospels sometimes, but in *this* more frequently; therefore probably many Gentiles from distant parts had been converted at the time it was written, and were unacquainted with Jewish customs, it being then thirty years after the destruction of Jerusalem.

According to some of the fathers it was written to *refute* the Gnostics, Cerinthians, and Ebionites, and to establish the pre-existence and divinity of Christ. This appears probable from this Gospel containing more of *doctrine* and less of historical matter than the others. It may be considered peculiarly as a *standard of faith*, written by the Apostle who enjoyed in a high degree the affection and confidence of the Divine Author of our religion. The style of this Gospel is the least correct of the four, but this is compensated by its admirable simplicity.

ACTS OF THE APOSTLES.

This Book professes itself to be *a continuation of St. Luke's Gospel*; its style is the same. Irenæus, and many other fathers, quote it as written by Luke. It is a *history of the progress of Christianity for about thirty years*; but by no means a general history of the Church during that time. Some of the principal things related are, Matthias being chosen in the room of Judas; the *descent of the Holy Spirit* at Pentecost; Stephen's death; Paul's conversion; *Cornelius the first Gentile convert*; first Gentile Church at Antioch; believers first called *Christians* there; preaching of Paul and Barnabas to the Gentiles, by command of the Holy Spirit; *circumcision* and other rites declared *not necessary* for Gentile converts, by a decree. The latter part is confined to the travels of Paul and Luke.

As the history is not continued after Paul's two years' imprisonment at Rome, most probably it was *published* soon after his *release, about A.D. 64*. The place of publication is doubtful, but probably it was in Greece.

ST. PAUL.

St. Paul was born at *Tarsus*, the capital of *Cilicia*, and was a Jew and a citizen of Rome. He was of the *tribe of Benjamin*, and a *Pharisee*; by trade a tent-maker*; he studied the law at Jerusalem, under Gamaliel.

Paul's name first occurs in the Acts †, at the account of Stephen's death: he was a violent persecutor of the Christians. In this account his name is given as *Saul*, which he afterwards changed to the Roman name *Paul*, probably out of compliment to his first Roman convert Sergius Paulus ‡.

He was miraculously converted in his journey from Jerusalem to Damascus (whither he went for the purpose of seizing upon the Christians there,) and was supernaturally qualified to become a preacher of the Gospel §. He commenced his ministry at Damascus, and then went to Jerusalem, but was obliged to flee from persecution there. He preached next in Syria and Cilicia, confining his teaching to Jews. After the conversion of Cornelius, he and Barnabas preached to the Gentiles at

* Among the Jews it was an usual practice to instruct *all* in some trade.

† Acts viii. 1.

‡ Ibid. xiii. 7.

§ Acts ix.

Antioch, where the first Gentile Church was established. He and Barnabas were then specially set apart by the direction of the Holy Ghost, to preach the Gospel to the Gentile world *. For this purpose St. Paul made what are generally termed three apostolical journies.

The first apostolical journey was from Antioch to Salamis and Paphos, in Cyprus †; to Perga, in Pamphylia; to Antioch, in Pisidia; and to Iconium, Lystra, and Derbe, in Lycaonia; from whence they returned to Antioch, in Syria, by nearly the same route. The *time* of this first journey was about *two years*. Sergius Paulus was converted in the course of it. Between this and the next journey Paul and Barnabas went up to Jerusalem, to be present at a council held respecting the circumcision of the Gentiles, which was at length declared not to be necessary.

The second apostolical journey was for the purpose of visiting different Churches which they had founded. Before it commenced Paul and Barnabas *separated*. Paul chose Silas as his companion, and travelled from Antioch through Syria and Cilicia, Derbe, Lystra, Phrygia, and Galatia: being forbidden by the Spirit to go into Asia Proper, he went

* Acts xiii. 2.

† Acts xiii. 4.

into Mysia; forbidden to go into Bithynia, he went to Troas, Samothracia, Neapolis, and Philippi, of Macedonia; through Amphipolis and Apollonia, to Thessalonica; to Berea, and to Athens. Here Paul was accused by the Stoics and Epicureans in the Areopagus. Dionysius and Damaris were converted here. From Athens he went to Corinth, where he staid preaching the Gospel for a year and a half; from thence he went into Syria, to Ephesus, to Cæsarea, and to Jerusalem, just before the feast of Pentecost. After that he went to Antioch. During part of this journey Luke and Timothy were also with St. Paul.

The third journey was through Galatia and Phrygia, to Ephesus, where he staid two years, preaching with great success; thence to Troas; into Macedonia; to Corinth. He intended to have gone into Syria, but, on account of the Jews, passed through Macedonia, and sailed from Philippi to Troas in five days; by land to Assos; by sea to Mitylene; to Miletus; to Tyre; to Cæsarea; Agabus, at this place foretelling his sufferings if he went to Jerusalem, where he arrived in the year 58, just before Pentecost.

Here ends the third apostolical journey. Paul was received with great joy on account of his success in preaching the Gospel. But soon afterwards *a tumult* was excited against him by some Asiatic

Jews, and the mob were on the point of killing him, when he was rescued by Lysias, a Roman officer. Next day, after an altercation in the Sanhedrim concerning him, Lysias, knowing that he was a Roman citizen, and finding that an attempt was on foot to assassinate him, sent him to Felix, the Roman governor at Cæsarea. Paul was accused before him by Ananias, the high-priest, and Tertullus, an orator, and then made his defence *. Nothing, however, was done further in the business, and Paul was kept as a prisoner at large upwards of two years, Felix wishing to obtain a sum of money as a bribe for his release. At the end of this time Felix was succeeded by Festus, before whom Paul was brought and accused again by the Jews. Here he found it necessary to avail himself of a Roman citizen's privilege, to appeal to the Emperor Cæsar †. He was, therefore, sent to Rome for the purpose of being heard at Cæsar's tribunal. After many dangers in a long voyage, and after being wrecked upon the island of Melita, or Malta ‡, he at last was conducted safely to Rome. It does not appear whether he was ever tried, and there are contradictory opinions on this point. He was, however, allowed to dwell by himself, with a soldier as a guard, and he was fully oc-

* Acts xxiv.

† Acts xxvi.

‡ Acts xxvii.

cupied in preaching the Gospel to those who came to hear. He staid two years at Rome, and converted some Jews and many Gentiles, particularly several of the Emperor's household.

Here the Scripture history ends, A.D. 63. There are no particulars of the remainder of St. Paul's life. It is probable that he afterwards travelled into Asia Minor and Greece, confirming his converts, and regulating the Churches. It is the general opinion that he suffered martyrdom in Nero's persecution of the Christians, A.D. 65.

St. Paul was a man of great abilities, warm feelings, firm resolution, and irreproachable life. He displayed undaunted courage and perseverance in preaching the Gospel; and was the principal instrument in the hands of Providence, of spreading the knowledge of it amongst the Gentiles. He not only laboured in preaching, but he wrote also the fourteen Epistles to Churches and individuals, which form part of our canon. These are written in a concise and often highly figurative style, and with a striking peculiarity and energy of language. In consequence of this, and of their being in the epistolary form, they contain some obscurities, and "things hard to be understood;" but they are a storehouse of invaluable information on the sublime doctrines of our holy religion.

The Epistles of St. Paul are fourteen in number. Their genuineness is established by their being quoted and named by all the primitive Fathers, and being regularly inserted in the early catalogues of canonical Scriptures.

The Epistle to the Romans was written from Corinth, A.D. 58, and is addressed to the Church at Rome, which consisted both of Jewish and Gentile converts. Its object was to confirm them in the faith; and to guard them against the errors of Judaizing Christians, by shewing that the whole human race were admissible into the Christian covenant, and were freed from all obligation to Mosaic ceremonies. It is very valuable on account of its arguments as to the necessity, excellence, and universality of the Gospel Dispensation.

The First Epistle to the Corinthians was written from Ephesus, A.D. 56, to the Church at Corinth, a city of Greece, situate on the isthmus of that name. Its object is to notice and reprove various abuses and disorders which had crept into the Church; and to exhort them to union, simplicity, and purity of life. It contains directions about the marriage state; cautions against irregularities in the administration of the Lord's Supper; a powerful defence of the doctrine of the resurrection; and various other matters of importance.

The Second Epistle to the Corinthians was written from Macedonia, about A.D. 57. The first one having had the good effect of producing regret and reformation amongst those whom it rebuked, this was written to confirm them in their good resolutions, and to give them advice on various points in their situation and circumstances.

The First Epistle to the Galatians is supposed to have been written about A.D. 51, to the Christian converts in that part of Asia Minor, called Galatia. Its object was to counteract the impression which some false teachers had made, who endeavoured to persuade them of the necessity of being circumcised, and of observing the Mosaic law; and had also hinted that Paul had only an inferior commission. He proves the independency and divine original of his mission, shewing that 'he was not a whit behind the chiefest Apostle;' then he declares the abolition of the ritual part of the Mosaic law, and the moral and spiritual nature of the Gospel; and concludes with a variety of exhortations to a holy life.

The Epistle to the Ephesians was written about A.D. 61, to the Christians at Ephesus, in Asia Minor. Some have thought it was written to the Laodiceans; but the former is more probable. It is of a general nature, and intended to confirm them in the faith and practice of the Gospel.

The Epistle to the Philippians was probably written about A.D. 62, to the Christians at Philippi, in Macedonia, in answer to a letter they had sent him, whilst he was a prisoner at Rome, to assure him of their regard, and to offer him a supply of money. It is written in an affectionate style, and contains earnest exhortations to Christian holiness, charity, and humility; and cautions against Judaizers.

The Epistle to the Colossians was probably written A.D. 62, to the Christians at Colosse, in Asia Minor, in return to an inquiry which they had sent after his welfare whilst at Rome. Its contents are of a general nature, exhorting to Christian faith and practice.

The First Epistle to the Thessalonians was probably written A.D. 52, to the converts at Thessalonica, the capital of Macedonia; and is supposed to have been the *first* written of all the Epistles. Its contents are of a general nature; but towards the end he dissuades against excessive grief for the loss of deceased friends, and recommends preparation for death and judgment.

The Second Epistle to the Thessalonians was written in the same year as the former, principally to correct some wrong notions which its perusal had excited with respect to the near approach of the day of judgment; it informs them that many things would occur before that awful period should arrive.

The First Epistle to Timothy was probably written A.D. 63. Timothy was a native of Lystra, in Lycaonia; his father was a Gentile, his mother a Jewess. Paul converted him, and therefore sometimes calls him his son. He accompanied Paul in his second apostolical journey. He is supposed to have been bishop of Ephesus; and the object of this Epistle is to give him directions concerning the general management of the Church there, both as to doctrine and practice.

The Second Epistle to Timothy was probably written A.D. 65, from Rome, not long before Paul's death. It is of a general nature, exhorting to steadfastness of faith, and diligent discharge of ministerial duties.

The Epistle to Titus was written about A.D. 64. Little is known of Titus: he probably was a companion of Paul in his journeys, and is by some called Bishop of Crete. Its object is to give general directions concerning the management of the Cretan Churches.

The Epistle to Philemon was written about A.D. 62. He was an inhabitant of Colosse, and Paul wrote to intercede with him on account of a slave named Onesimus, who had run away from him, to Rome, and had there been converted to Christianity.

The Epistle to the Hebrews has sometimes had its *genuineness* doubted, though its *antiquity* has never been questioned, there being undoubted references to it in the most ancient Christian Fathers. Clement of Alexandria, towards the end of the second century, is the first who quotes it as the *work of St. Paul*; and he is followed by Origen, Dionysius, Jerome, &c. &c. all of whom ascribe it to St. Paul. And even those who have denied the *genuineness* of it have always admitted that it was either written or translated by some fellow-labourer of the Apostle, and that it had his sanction. It is probable that it was written to the Christians of Judæa, who had been converted from Judaism, and were therefore called *Hebrews*, to distinguish them from Greeks and Jews of other countries. Its object is to show the connexion between the Jewish and Christian dispensation; the dignity of the Messiah, and His superiority to Moses; His superiority as our High Priest, and the infinite value of His atonement above that of the legal sacrifices; and the nature, merits, and effect of faith. The objections to the Gospel are answered with great force; and the arguments being addressed to Jews, are principally taken from the ancient Scriptures. The style is elegant, and often sublime.

The seven Catholic or General Epistles,

(Anciently so called because addressed not to particular persons, or to the Churches of single cities or countries, but to believers in general) were written one by St. James, two by St. Peter, three by St. John, and one by St. Jude. The genuineness of five of these was at first doubted *, but they were all afterwards universally admitted into the canon.

The Epistle of St. James was written about A.D. 61, by James, the son of Alphæus, or Cleophas, who is called in the Gospels *James the Less* †, to distinguish him from James the son of Zebedee. He is supposed to have been the cousin-german of Christ, his mother being the sister of the Virgin Mary. There is no account of his call to the apostleship, but in the Acts and Paul's Epistles, he is often *mentioned with great distinction* ‡. He seems to have been early appointed by the other Apostles to remain and superintend the Church at Jerusalem, whilst they travelled into other countries. Hence he is sometimes called Bishop of Jerusalem. He presided at the councils of the Apostles; and in

* See Part I. p. 62.

† Mark xv. 40.

‡ Acts xv. 13; Gal. i. 19; and ii. 9.

consequence of his integrity and holy zeal was surnamed *James the Just*. He was put to death in a tumult of unbelieving Jews, A.D. 62. The object of the Epistle was to animate the Jewish Christians to support patiently their sufferings for the Gospel, and to correct a *mis-interpretation* of St. Paul's doctrine of justification without the works of *the ceremonial law*, which some had perverted to mean without the works of *the moral law*, and thus opened a door to all sorts of profligacy. Hence the Apostle shews the true nature of a living active faith, which "without works is dead."

The First Epistle of St. Peter was probably written at Rome, A.D. 64. Simon Peter was the son of Jonas, and brother of the Apostle Andrew. He was married, and lived at Capernaum, as a fisherman. The surname Peter seems to have been given him by Christ, to designate his bold firmness of character*. Christ called him and his brother to be "fishers of men †." Christ seems to have had no fixed residence after he began his public ministry save with Peter, at Capernaum. From various circumstances recorded in the Gospel, of Peter's being selected to be present on extraordinary occasions in Christ's life; of his often being particularly address-

* John i. 42.

† Matt. iv. --

ed by Christ; and generally acting as spokesman of the Apostles; he is looked upon as the chief of the twelve, or rather as the leading character; there being no actual superiority of any of the Apostles. It is supposed he suffered martyrdom by crucifixion, in the Christian persecution by Nero, A.D. 66. The Epistle is addressed generally to the Churches in Asia Minor, and its object is to enforce the Christian virtues of humility, patience under persecutions, civil obedience, and vigilance against temptation. It is admired as a composition of great dignity and majesty.

The Second Epistle of St. Peter was probably written A.D. 65, from Rome, a little before the Apostle's death, to the same persons as the first. Its object is to attest, with the Apostle's dying breath, as it were, the divine origin of the Christian faith; to foretel the rise of heresies, and false doctrines; to denounce judgment against the deserters of the Christian faith; and to exhort the brethren to continue stedfast in faith and obedience to the Lord Jesus Christ.

The First Epistle of St. John was written probably about A.D. 69, by the Evangelist, to Christians generally. Its object was to confirm them in the true faith in opposition to certain heretical tenets that had sprung up, denying the necessity for an

atonement, and the pre-existence and incarnation of Christ.

The Second Epistle of St. John was written about the same time as the first, to an eminent female convert, chiefly to confirm her in the true faith, in opposition to the heresies he had mentioned in the first.

The Third Epistle of St. John was supposed to be written from Ephesus, about the same time as the two former, to a private Christian called Gaius, chiefly to commend his kindness and hospitality to the Christians where he resided.

These two last Epistles are improperly termed *Catholic*, being addressed to private persons.

The Epistle of St. Jude was probably written A.D. 70, by Jude, the brother of James the Less, and therefore cousin-german of Christ. His call is not recorded, and he is only once mentioned in the Gospels*. He is supposed to have died a natural death. It is addressed to all Christians generally, and its object is to confirm them in the true faith; to warn them against the perverting and seducing doctrines of false teachers; to denounce woe against all impious and profligate characters; and to exhort the brethren to keep in the love of God, and obedience to their Saviour.

* John xiv. 22.

The Revelation of John the Divine is universally allowed to be the work of St. John the Evangelist. Its omission in some of the early catalogues arose, not from a doubt of its *genuineness*, but from an idea that its contents were too *obscure* and *mysterious* for public reading. St. John wrote it in the isle of Patmos, whither he had been banished in the reign of Domitian, about A.D. 95. The first three chapters are of an introductory kind, asserting the divine authority of the writer's predictions, which he delivers respecting the Churches of Proconsular Asia. The prophetic visions of a *general* kind commence at the fourth chapter, and contain a prediction of all the most remarkable events in the Christian Church, to the final consummation of all things. "To explain this book perfectly is not the work of one man or of one age; it will probably never be clearly understood *till all is fulfilled*." It is graciously designed that the gradual accomplishment of these prophecies should afford to every succeeding age additional testimony to the truth of our holy religion.

CHAPTER VI.

Sketch of the New Testament History.

OUR blessed Redeemer JESUS (called *Christ*, or *Messiah* *) having been miraculously conceived by the power of the Holy Ghost, in the womb of a virgin named Mary, betrothed † to a man named Joseph, was born at Bethlehem, a city of Judæa, in the reign of Herod the Great, king of the Jews, and whilst Augustus was emperor of Rome. Joseph and Mary, though in a low condition, were both descended from David. Their residence was at Nazareth, in Galilee; but they had gone to Bethlehem to be enrolled, according to a decree of Augustus, that being the city to which the family of David belonged. Whilst they were there Mary brought forth

* The words *Christ* and *Messiah* mean the same thing; the latter being a Hebrew and the former a Greek word, signifying "The Anointed One," and applied in a peculiarly eminent and significant degree to Jesus as *the anointed Son of God*.

† It was a custom in the eastern countries for persons to be betrothed or affianced to each other for some time before the marriage took place.

her first-born son, wrapped him in swaddling clothes, and for want of room in the inn, laid him in a manger. The birth of Jesus Christ, and the manner and circumstances of it, were first announced by a host of angels appearing to some country shepherds watching their flocks by night *, who came to Bethlehem, and having found all as the angels had declared, returned praising and glorifying God. At his circumcision and presentation in the Temple, on the eighth day afterwards, two devout and aged attendants at the Temple, Simeon and Anna, under the influence of the spirit of prophecy, declared Him to be the Messiah †. The birth of Jesus was still more publicly announced afterwards by the arrival of wise men, or sages, from the East, who had seen his star, that is, some extraordinary meteoric appearance in the heavens; by this coming under a divine impulse, they were miraculously guided to the place where He was, and did homage before Him, presenting the gifts usual on visiting a royal personage ‡. Thus the birth of the Messiah was communicated both to Jews and Gentiles; and by them He was thus early acknowledged.

These things becoming publicly known, caused much wonder; more particularly as from prophecy

• Luke ii. 6—14.

† Luke ii. 25—38.

‡ Matt. ii. 1. et seq.

there was at that time an universal expectation of the appearance of some great personage in the world; the Jews especially were looking for a promised Prince to deliver and rule their nation. Herod, fearing his power might be endangered, endeavoured to destroy Him, by ordering all the children in Bethlehem, under two years of age, to be slain. Jesus was saved by God's directing Joseph and Mary to carry Him into Egypt, where they staid till Herod's death.

We have no accounts of the early life of Christ, saving that He lived in subjection to his parents; and on one occasion, at twelve years of age, shewed amazing wisdom before the Jewish doctors in the Temple*.

A short time previous to the birth of Jesus, John the Baptist was born. He had been miraculously promised to his father Zacharias † (a Jewish priest); his mother Elizabeth was nearly related to Mary the mother of Jesus. We have no further account of the Baptist till he entered upon his office as the forerunner of Jesus, (thirty years afterwards) in the fifteenth year of Tiberius, the Roman emperor, and whilst Pontius Pilate was Procurator of Judæa. He then appeared in the desert country about Jordan,

* Luke ii. 47.

† Ibid. i. 13.

preaching the doctrine of 'repentance for the remission of sins,' and admonishing his countrymen that the kingdom of heaven was at hand*. To frequent inquiries he uniformly answered that he was not *the Christ*, but only sent to prepare His way†. After multitudes had been baptized Jesus came to John, and (removing the Baptist's scruples about his inferiority to himself) was baptized by him; on which occasion there was a miraculous visible descent of the Holy Spirit upon Him; and an annunciation from heaven declared Him to be the Son of God‡.

Being thus baptized, and then having sustained a conflict with the powers of darkness, after forty days fasting in the wilderness, Jesus Christ entered upon His public ministry, commencing in Galilee; preaching the Gospel of the kingdom of God; speaking as never man spoke; and confirming His doctrine by miracles. His followers in consequence becoming numerous, He chose *twelve persons*, called *Apostles*, to be His constant attendants during his ministry. He declared that the purpose of His coming into the world was, to call sinners to repentance; that the world through Him might be saved; and that whosoever believed in Him should not perish but have everlasting life. He taught that the two great

* Luke iii. 3.

† John i. 23.

‡ Luke iii. 22.

branches of human duty were "love to God and love to our neighbour." That God required a spiritual service, and purity of heart, as well as outward profession and moral conduct. He inculcated the necessity of faith, humility, temperance, devotion, and resignation to God's will; and of integrity, mercy, charity, kindly affection and brotherly love towards our fellow-men. He asserted most positively that there would be a future eternal state of existence; and a general judgment by which all mankind would be sentenced to eternal happiness or misery, according to their deeds.

In *proof* of his divine mission, and of the truth of his doctrines, he publicly performed *most astonishing miracles*. By His word alone He cured instantaneously all manner of diseases; made the blind to see; the deaf to hear; the lame to walk. He calmed the winds and waves, and restored the dead to life. He plainly manifested His knowledge of the thoughts of men's hearts, and of the events of futurity. Though doing all this, He lived without any outward state or splendour, having no fixed abode, save at the house of Peter, a fisherman, one of His apostles.

When in the course of His ministry (which probably continued about three years) He had fully taught and confirmed His religion; and shewn an

example of it by a life of piety and holiness; He prepared to complete the work of redemption by the sacrifice of Himself. After instituting the sacrament of the Lord's Supper, to be a perpetual commemoration of that event, He permitted Himself to be betrayed by Judas (one of His Apostles); to be dragged bound before the High-Priest and Jewish Sanhedrim; to be there falsely accused, and pronounced to be guilty of death as a blasphemer, because He had proclaimed Himself to be (as He really was) "the Son of God."

Having been treated with the greatest cruelty and indignity, He was carried before the Roman Governor, Pontius Pilate, to have the sentence of death confirmed (the Jews not then having the power of life and death). Pilate was prevailed upon by their importunity, and contrary to his own conviction of Christ's innocence, to condemn Him to be crucified. This was immediately done; and He was crucified between two thieves; thus making an atonement by His blood for the sins of the whole world.

At the moment He expired the veil of the Temple was rent in twain; the earth did quake; the rocks rent; graves were opened; and many bodies of saints which slept arose. Though it was the sixth hour (or mid-day) there was a darkness over all the

earth, till the ninth hour * ; nature herself thus proclaiming Him to be indeed “ the Son of God.”

Joseph of Arimathea, one of His disciples, begged of Pilate the dead body of Jesus, and laid it in a tomb ; which to prevent deception was secured by a large stone being rolled to its mouth and sealed, and by a strict guard of Roman soldiers †.

On the third day after His crucifixion and burial, Jesus arose and shewed Himself alive to His disciples, by many infallible proofs, such as conversing with them, directing them to touch His body, eating and drinking with them ‡, &c. He gave His Apostles a commission to propagate His religion among all nations, and to admit them into His Church by the rite of baptism §. And after forty days He was visibly taken from amongst them, on the hill of Bethany, and ascended up into heaven ||.

Ten days after this, at the feast of Pentecost, the Holy Ghost descended visibly upon the twelve Apostles ¶, and enabled them to speak in different languages ** and perform miracles. By these means they were empowered to preach the Gospel with

* Matt. xxvii. Luke xxiii.

† Matt. xxvii.

‡ Luke xxiv. 36—44.

§ Matt. xxviii. 19.

|| Acts i. 9.

¶ In the interval between the ascension of Christ and this descent of the Spirit, Matthias had been solemnly admitted into the place of the traitorous Apostle Judas, who had hanged himself.

** Acts ii. 4.

powerful and convincing demonstration to the different nations of the earth.

Commencing at Jerusalem, they preached the doctrine of "Christ crucified" being the "power of God unto salvation." By the force of their reasoning, proving from the prophecies of Scripture Jesus to be the Messiah, and confirming their teaching by signs and wonders, they converted multitudes to the faith. In spite of repeated and severe persecutions on the part of the Jews, being supported by the influence of the Holy Spirit, and encouraged by many extraordinary providential interpositions and deliverances from danger, they continued to speak the word of God with boldness, and to add daily numbers of believers to the Church of Christ.

During the first eight years, however, their preaching was confined to the *Jews* alone. At that time a special divine revelation was made to St. Peter, declaring the admissibility of the *Gentile* world into the Christian covenant*. Cornelius of Antioch was the first Gentile convert; and the Lord Jesus miraculously appearing to Paul, and converting him from a furious persecutor of Christianity, into a true believer and zealous preacher of the Gospel, appointed him more especially as the Apostle to the *Gentiles*†.

* Acts x.

† Acts ix.

So rapidly and widely did the Gospel spread, that within thirty years after our Saviour's ascension, Christian Churches were founded not only throughout Judæa and its adjacent parts, but also in Cyprus, Crete, Greece, Italy, and many countries of Asia Minor. At this period the New Testament History terminates.

It must be remembered that this history was written by persons contemporary with the facts it records, as is proved by an unbroken series of writers from the time of the Evangelists to the present day ; that no unbeliever in any age could ever *disprove* these facts ; or in the ages nearest to the apostolic one (and therefore best suited to detect error if there had been any) ever so much as *attempted* to disprove them. Hence the circumstances of the conception of Jesus, His birth, family, life, sufferings, death, burial, resurrection, and ascension, all *corresponding exactly* with the *predictions* of the ancient prophets, demonstrate Him to be the Messiah foretold in the Old Testament. Hence His wondrous miracles and sublime and pure doctrine proclaim His divine mission. And hence also His predictions concerning His own death and resurrection ; the descent of the Holy Ghost ; the spread of His Gospel ; the destruction of Jerusalem ; and the events that have been already completed, and that

are still going on to completion in the world ; all prove that He spake by and with the authority of God, and that His words are indeed the words of life and truth.

END OF PART I.

PART II.



PALEY'S EVIDENCES.

CHAPTER I.

Preparatory Considerations on the Antecedent Credibility of Miracles.

IN whatever degree it is probable that this world was created by an obviously wise and benevolent Being, and that its rational inhabitants were designed by Him for a future state; in *such a degree* it is probable that *miracles* have happened; for a revelation can be made in no conceivable way but by miracles; and so far from its being improbable, it is in the *highest degree probable* that if God designed His creatures for a future state, to be regulated by their conduct here, He would acquaint them with it.

The attributes of the Deity, and the existence of a future state, are not however assumed to *prove* the *reality* of miracles (that must be proved by evidence;) but only to prove their *antecedent credibility*, i. e. that miracles are not themselves *such*, as that no human testimony can render them credible.

It has been objected against miracles that they are contrary to experience; whereas it is *want* of ex-

perience only, and not *contradiction* of experience, that can be alleged against their probability. But miracles were not *necessary* after the establishment of Christianity; and they would cease to be miracles were they objects of *general* experience. At the same time it is not impossible or improbable, that the Supreme Being should interrupt the *general* course of nature, or (more properly speaking) that He should suspend His own laws, on *special occasions*, for some particularly good purpose.

The accounts of miracles do not assign effects to *inadequate* causes; for the words or actions represented as made use of, in their performance, are merely *signs* to connect the miracle with its end; the *effect* is produced by the *volition of the Deity*.

If twelve men of probity and good sense relate an account of a miracle wrought before their eyes, and in which they could not be deceived; if it were proposed to them, both altogether and separately, to confess the falsehood of their story or submit to a gibbet; if they unanimously denied that there was any imposture in it; and submitted to every species of torture and death, rather than give up its truth; then their testimony is a phenomenon which only *the truth of the fact* can solve.

FIRST PROPOSITION.

There is satisfactory evidence that many, professing to be original witnesses of the Christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of those accounts; and that they also submitted from the same motives to new rules of conduct.

1st. This is probable from the *nature of the case*. The Christian religion exists; and could only have been established by the *exertions* and labours of the Founder and his immediate followers: and this must have been a work of *danger*, Christianity being opposed to all the fixed opinions and habitual national prejudices of those to whom it was addressed; and being moreover peculiarly *exclusive* and completely decrying every other religious system. Its propagators, therefore, whether they addressed themselves to Jews or heathens, could not have pursued their object of overthrowing the popular creeds wherever they went, without considerable *molestation* and personal danger, as well from the anger of the populace, as of their respective rulers.

It is probable also that the preachers of Christianity adopted *new rules of conduct*; conforming in their own persons to those precepts which they preached to others; because this is what every teacher must do, *visibly* at least, to obtain converts.

2nd. *There is evidence on this point from profane testimony.* Tacitus relates the dreadful sufferings of Christians under Nero; and gives an indirect testimony to the active exertions of its propagators, by telling us that an “*ingens multitudo*” of Christians were cruelly put to death. Suetonius and Juvenal also name the cruel nature of these persecutions; and Pliny Junior, in a letter to Trajan, describes their great numbers; and their persecutions from popular fury, without any formal edict from the Roman government. Moreover, it appears from Pliny and from Martial, that their sufferings were undergone *voluntarily*, and that they might have avoided them by joining in the heathen sacrifices.

3rd. *There is indirect evidence of it from the Scriptures themselves.*

There are four separate histories of Christ's life; an account of the acts of his principal followers for nearly thirty years; and several public and private Epistles. In all these there are various *allusions* to

the persecutions of Christ and his followers ; thus affording a *casual and undesigned* testimony, and therefore, in such a case as this, the more valuable. Besides Christ, the founder of the religion, was persecuted and put to death : what could his disciples expect but persecution ? Again, Christ is represented as *foretelling* their persecutions, therefore he either really foretold them, and they took place ; or else they took place, and then the historians in consequence falsely ascribed the words to Christ. The books of the New Testament also abound with exhortations to *patience*, and topics of comfort under *distress*, which cannot be accounted for if persecutions did not exist.

4th. *There is direct evidence of it in the New Testament.* It contains an account of the rise and progress of the religion from its first promulgation by its founder, to thirty years after His death. And in this we have, not in regular set form, but occasionally and dispersedly, in the progress of the history, statements of the *continued persecutions* of the Apostles through the whole course of their ministry ; *plainly and ingenuously told* ; and *incidentally* but strongly corroborated by *undesigned coincidences* between these histories and private letters.

The ancient Fathers Clement and Hermas (both

mentioned by St. Paul,) Polycarp (contemporary with St. John,) and Ignatius (contemporary with Polycarp,) all bear testimony to the truth of this statement.

5th. Observations upon the foregoing.

Although the Scripture history leaves the *general* account soon, and then refers only to an individual Apostle, yet it shews the *nature of the service*. And that *all* of them were similarly treated, may be inferred from numerous passages in the letters or Epistles in which the writer speaks of their enduring *like* sufferings with himself. In the beginning of the history, too, we find that all were punished, imprisoned, and beaten; that one was stoned; another beheaded; and that many were obliged to fly their country: and all this within ten years after Christ's death.

These are only *effects*, for which *adequate causes* are ascribed, *viz.* the active exertions of the propagators of a religion adverse to the prejudices, hopes, and wishes of the Jews, and tending to decry and overthrow the established worship of every other country.

There is both direct and internal evidence of a *change of life* assumed by the primitive followers of Christ. We read of their "continuing with one

accord in prayer and supplication;" of their being frequently and daily "assembled together to pray;" that the first word of their preaching was always "repent." We have many *allusions* in their letters to their change of heart and manners; *ex. gra.* speaking of the lascivious Gentiles, it is said, "wherein they think it strange that ye run not with them to the same excess of riot;" to the Roman converts the question is put, "What fruit had ye, then, in those things whereof ye are *now* ashamed?"

Pliny also, in his letter to the Emperor, bears ample testimony to this point. He says of Christians, that "they used to meet before day-light and sing a hymn to Christ, as to a god; and bind themselves by an oath to commit no theft, robbery, or adultery; never to falsify their word," &c. &c.

6th. *Their story was miraculous.*

From what has been advanced, it appears evident that many persons acted as the proposition states, for some particular *story*; now that it was *miraculous*, i. e. that they pretended to miraculous evidence, appears very highly probable from the nature of the case. No achievement of valour or conquest, or strength or policy, was attributed to Jesus Christ; he had wrought no deliverance for the Jews; and therefore unless they ascribed *miracles* to him, their

assertion that a Galilean peasant of mean condition was the *Messiah*, would have been thought too *absurd* to be worthy of debate. In all controversies, whether miraculous evidence was mentioned or not, it must have been *presupposed* as the *primary ground* of argument.

That the story was miraculous may also be inferred from the *claims* which Christians of after ages laid to miraculous powers; for it is improbable that miracles would have been pretended to by their followers, if none were by the founders.

7th. *The story which we have now, is the same which they had then.*

This is proved by *indirect* considerations. There is no other story different; and the incidental testimony from profane writers, as far as it goes, unequivocally corroborates it. Josephus mentions John the Baptist, with all the particulars of his life; and there is a celebrated passage in his history which explicitly substantiates the truth of our Gospel account. If this passage be not genuine (as some assert,) then his silence on a subject so notorious, and which other contemporary writers had mentioned, must have been *designed*; not knowing how to represent the affair he passed it over without notice.

The whole series of Christian writers, from the first age of the institution, in all their various works proceed on the general story of our Scriptures, and *no other* ; and their letters contain numberless allusions to all the principal facts recorded in it. Its leading features were also preserved through all the *dark ages* ; additions, indeed, were made, and errors crept in, but the *original story* remained the *same*.

There are *rites and ceremonies* instituted in the first ages, and yet in force, manifestly arising out of the account, as of Baptism and the Lord's Supper, &c.

There is evidence in its very constitution, that the writers of the New Testament wrote it as an account of *facts well known* and believed at the time. For instance, neither Matthew nor John mention the *ascension* : but it is plainly referred to in their writings ; a proof of the *notoriety* of the matter. Luke also, in the preface to his Gospel, shews that the substance of the history he was about to write was already believed by Christians.

8th. *The same proved by direct testimony.*

The authors of all the histories lived *at the time* and *upon the spot*. Two of them were eye and ear-witnesses of what they record ; and wrote upon a subject in which their hearts and minds were deeply

engaged:—if their accounts were false, they were villains for no end but to teach honesty, and martyrs without any prospect of honour or advantage. The other two lived in habits of intimacy with those who were eye and ear-witnesses of their accounts, from whom they had diligently inquired concerning them.

If any *one* of the Gospels be genuine it is sufficient to prove the point;—if Mark's Gospel be an epitome of Matthew's; or if Luke consulted it before he wrote; these circumstances at least corroborate the truth of Matthew's Gospel.

In the four separate Gospel histories, mutually confirming each other, we have an *accumulation* of evidence, which is sometimes overlooked, by considering the New Testament as *one* book.

Even were *none* of the Gospels genuine, yet the very *reception* of these books among the earliest Christians, proves at least that they *accorded* with the primitive belief and original story which the first teachers delivered.

9th. *The authenticity of the books of the New Testament considered in a few preliminary observations.*

There are many very ancient manuscripts of these books, some one thousand years old; and versions of

them into languages which have long ceased to be spoken ; proving thereby the great antiquity of these books.

The *peculiar style* in which they were written (being Greek, with Hebrew and Syriac idioms) shews it was that of men of Hebrew origin. The genuineness of the books is not disputable because they relate *supernatural* events; for this is entirely a question of history.

The entire absence of any thing of the kind (with one single exception scarcely worth naming) shews it was *no* easy thing to *forge* Christian writings; though from the eagerness with which they would have been received, there was much temptation to it.

Had the ascription of the Gospels been *conjectural*, they would have been ascribed to more *eminent* Apostles than Matthew, Mark, and Luke, of whom we scarcely find any mention in the Scriptures.

Christian writers and Churches speedily came to a general agreement about the books we have.

The same proved by the following distinct propositions :

1st. By *quotations* from the Gospel histories in the works of ancient Christian writers, commencing

with the contemporaries of the Apostles, and continuing to the present time.

2nd. By the *respect* with which they were always quoted, as books "*sui generis*," and conclusive in all arguments.

3rd. By their being early *collected* into a volume.

4th. By their being distinguished by appropriate names and *titles of respect*.

5th. By their being *publicly read* in Christian assemblies.

6th. By *commentaries* being anciently written upon them; harmonies made out of them; different copies being collated; and *versions* of them being made into other languages.

7th. By their being received by *different sects*, as the touchstone of their arguments.

8th. By the circumstance of twenty books being always received by those who doubted of the others.

9th. By their being considered by the adversaries of Christianity as containing accounts upon which Christianity was founded.

10th. By formal *catalogues* being published of them.

11th. These propositions apply not to the *Apocryphal* books.

All the above propositions are most fully and convincingly demonstrated by numerous passages to be

found in the writings of the *Christian Fathers*, and various other documents, beginning with the apostolic age, and continued in an unbroken series down to our own times.

Recapitulation. The nature of the undertaking; the character of the persons employed; the opposition of their tenets to fixed opinions and national expectations; their condemnation of all other religions; their total want of power and authority; our knowledge of the fate of the Founder, and of the cruel treatment of His disciples within thirty years afterwards, as derived from the heathen writers; the evidence (both incidental and direct) of our own books, written by eye and ear-witnesses of the facts; all prove sufficiently that the original propagators of Christianity voluntarily subjected themselves to *danger and suffering*, and also that they adopted a *new course of life*. That it was *for a miraculous story* is evident, because they could have nothing else but miracles to build upon. That it was *for the story* which we have is plain, from the consideration that it was written by two of their own number, and two others personally connected with them; and that its genuineness is attested, both generally and specifically, by the most indisputable arguments and proofs.

If it be so, the religion must be *true*. These men

could not be deceivers. By only *not bearing testimony* they might have avoided all these sufferings, and have lived quietly. Would men in such circumstances pretend to have seen what they never saw, assert facts which they had no knowledge of, go about lying to teach virtue ; and, though not only convinced of Christ's being an impostor, but having seen the ill success of his imposture in his crucifixion, yet persist in carrying it on ; and so persist, as to bring upon themselves, for nothing, and with a full knowledge of the consequence, enmity and hatred, danger and death ?

CHAPTER II.

SECOND PROPOSITION.

There is not satisfactory evidence, that persons pretending to be original witnesses of other miracles, in their nature as certain as these, (Christian miracles) have ever acted in the same manner, in attestation of the accounts which they delivered, and properly in consequence of their belief of the truth of these accounts.

Preparatory Considerations.

1st. Our history is *contemporary*, and not written *after* the events, like the accounts of Greek, Roman, and Gothic mythology, or Popish legends. The value of this is shewn in the account of Ignatius Loyola, founder of the Jesuits *.

* The life of Ignatius Loyola, was published fifteen years after his death, by a friend; in this life the author so far from ascribing any miracles to Ignatius, states the reasons why he was *not* invested with that power. About fifteen years after this his life was re-published, with additional facts, the fruit of further diligent inquiry; but

2nd. It was also *published on the spot* where the transactions are asserted to have taken place.

3rd. It was *not a transient rumour*, but was followed by a train of actions and events to which it gave rise.

4th. It is *not naked history*, or a mere statement of facts ; but is combined with institutions continuing to this day, and is confirmed by numberless collateral and subsequent histories.

5th. *Its particularity in names, dates, &c. is an* evidence of its truth ; no fiction would have been interspersed with so many particulars, so interwoven with each other ; and yet all on close investigation exactly corresponding ; as may be found in the Epistles, Acts, and Gospels.

6th. It did not require a *mere otiose assent* from those to whom it was addressed, involving no interest and teaching no self-denials ; but it demanded a *thorough change* of life, and of opinions and system of action.

7th. It did *not accord with fixed opinions*, like

still no mention was made of miracles. When Ignatius had been dead nearly sixty years, the Jesuits, wishing to place their founder in the Roman calendar, ascribed to him a catalogue of miracles, which could not then be distinctly disproved.

Nothing of this kind is applicable to Christian miracles, whose narrators were contemporary with the facts they related.

pretended Popish miracles, which came merely in *affirmance* of favourite prejudices already deeply formed; but it contradicted them; and the things it declared took place in the midst of enemies, under a government, a priesthood, and a magistracy vehemently adverse to it. Christ's miracles *gave birth* to his sect, and established a society who *gave up* their habitual opinions from the belief of them. What could induce men like the first Apostles, fishermen, &c. to set about changing the religion of the world, or what could procure them any degree of success? No assignable cause save the *truth* of their story.

8th. The miracles could not be attributed to *false perception*. The change, indeed, was instantaneous, but the *effects* remained; the person cured was there in evidence, living and associating afterwards with his family and friends.

9th. They were not *tentative*, or only a few succeeding out of many attempts. Christ never pronounced the word but the effect followed, and some of them were such (raising the dead for instance) as to preclude any thing like a *fortunate experiment*.

10th. They were *not doubtful*; as visions*, dreams,

* Paul's vision is confirmed by its *consequences*, viz. his blindness, and the communication to Ananias, in another place. This last observation applies to Peter's and Cornelius's visions; *either* might

&c. or healing the sick by process of *time*; they were instantaneous.

If there be some few miracles in the New Testament liable to objection from any of the above considerations, there are vast numbers of others entirely free from it. Christ's miracles were of various kinds, and performed in great varieties of situation, form, and manner; at Jerusalem, the metropolis of the Jewish nation and religion; in different parts of Judea and Galilee; in cities and villages; in synagogues; in private houses; in the street; in highways; with preparation, as in the case of Lazarus; by accident, as in the case of the widow's son of Nain; when attended by multitudes, and when alone with the patient; in the midst of His disciples, and in the presence of his enemies; with the common people around him, and before the Scribes and Pharisees, and rulers of the synagogues.

In some or other of the above particulars all pretended miracles differ from Christian miracles.

The *three* which Mr. Hume has chosen to bring forward will not stand the test.

1. That of the cure of a blind and lame man by Vespasian, recorded by Tacitus, lies open to the

have been a delusion, but the *concurrence* stamps their truth: besides their miraculous powers attested their pretensions.

charge of *trick and stratagem* : besides Tacitus wrote the account from *report of others*, twenty-seven years *after* its alleged performance ; and it does not appear that he believed it himself. The Emperor was surrounded only by his friends and flatterers, and it fell in with the reigning religious superstitions, and worship.

2. The restoration of a limb to a Spaniard at the church of Saragossa, rests on *mere report* ; the person (Cardinal de Retz) who relates it neither examining into, nor believing it himself ; and the whole affair seems to have been got up by the ecclesiastics as a sort of *pious fraud*.

3. The Parisian miracles at the tomb of Abbé Paris were *tentative* ; out of some thousands only *nine* are stated to have been cured ; and none of those instantaneously, but *gradually*, so that they might be referred to natural causes.

The above are the strongest examples which history supplies, and none of them in any degree come up to the Christian miracles ; in none of them was the miracle *unequivocal* ; by none of them were established prejudices and persuasions overthrown ; of none of them did the credit make its way in opposition to authority and power ; by none of them were many induced to commit themselves, and that

in contradiction to prior opinions, to a life of mortification, danger, and sufferings; none were called upon to attest them at the expence of their fortunes and safety.

CHAPTER III.

Paley on the Auxiliary Evidences of Christianity.

On Prophecy.

THE strongest and clearest prophecy, among the *great number* that refer to Christ, is contained in Isaiah, from the 13th verse of the 52nd chapter, to the end of the 53rd chapter.

It was incontestibly written 700 years before Christ. It is unmixed with history; it is unequivocal in its application; and it is contained in a book declaredly *prophetic*. The Jews, the adversaries of Christianity, acknowledge it as such; and their ancient rabbis considered it as pointing to the Messiah. The modern rabbis contend it is a description of the calamitous state of the Jews, represented under the character of a single person. The words of the prophecy, however, will not bear this interpretation, *ex. gra.* "With *his* stripes *we* are healed; *he* hath borne *our* griefs; he bare the sins of many, and made intercession for the transgressors." Here is so manifest an *opposition of persons* that it

plication of the words to one and the same individual will not hold. Besides the mention of a 'grave' and a 'tomb,' in other parts of the prophecy, are utterly inapplicable to the fortunes of a nation*.

A second argument from prophecy is taken from our Lord's prediction of the destruction of Jerusalem †. The peculiar *concurrence* of the *events* with this account is universally allowed; the only argument is, whether it were written *before* or *after* the events. That it was written *before* may be thus proved.

1st. All antiquity concur in assigning the date of the three Gospels' publication *before* the destruction of Jerusalem.

2nd. It is not probable that all the Evangelists would defer writing till seventy years after Christ's birth.

* The Septuagint version (which Bishop Lowth adopts) has it, "He was smitten to death;" this is the correct interpretation, as is shewn by Dr. Kennicott, who tells us that Origen pressed his adversaries (learned Jews) hardest by this, which he could not have done if the word did not bear this interpretation, both in Origen's opinion and in that of his adversaries. This puts an end to the dispute as to applying the prophecy to a *people* instead of a *person*.

† Luke xxi. Matt. xxiv. Mark xxiv. 13; particularly also Luke 41.

3rd. Had it been written *after*, there would have been some *hint* of, or allusion to, its fulfilment. Besides the character of the Evangelists is evidently not such, that we could suppose them impostors.

4th. Either Christ did utter his admonitions to his disciples to flee and save themselves, and they acted accordingly; or if nothing of the sort happened, then it is not probable the Evangelists would have published such admonitions in opposition to the experience of those to whom they were said to be addressed.

5th. If written *after* it would have been more specific in names, dates, &c.

On the Morality of the Gospel.

The Gospel does not contain a *system* of morality, because it is intended chiefly to supply *motives* and sanctions, such as that of a future life, and its consequences; it gives, therefore, generally the *principle*, and man himself can perceive the specific details. But the morality of the New Testament is remarkable for its preference of *solid* to *popular* virtues; as of patience before heroism; meekness before courage; for its placing the check upon the right place, *viz.* on the *heart* instead of the actions; for its excellent summary of the principles of human

action, " Love to God and man ;" for its exclusion of all study for reputation.

The *authoritative* way of Christ's teaching is also remarkable; it was calculated for impression; as was also His admirable mode of conveying truths by parables. In His doctrine there was nothing to catch vulgar prejudice, as austerities, enthusiasms, &c.

Without *reality*, it is impossible to account how *such* a system sprung from such persons, as Christ and His disciples were, the son of a carpenter and a few fishermen. It may be here observed of *Christ's character*, that none of His enemies for 500 years ever charged Him with any personal vice; in this particular He is unlike every other moral teacher. Whilst on all occasions we read of His piety, devotion, benevolence, and every most admirable virtue.

On the Candour of the Sacred Historians.

This is observable in their stating things that made against their cause, *ex. gra.* speaking of Christ, they tell us " many went back and walked no more with him." Speaking of Paul's preaching, they relate that " some believed, and some believed *not*." It is also entirely improbable that a fabricator could have ever thought of such a passage as this: " the bread that I will give him is my flesh." The his-

torian himself confesses its difficulty, "this is a *hard* saying."

There is a *naturalness* in the accounts of the Gospel, or such a representation of persons acting and speaking under peculiar circumstances, as stamps its truth; *ex. gra.* the struggle in the father's heart, between anxiety for his child's life, and a sort of distrust of Christ's power is thus forcibly shewn, "He cried out and said *with tears*, I believe; Lord, *help* thou mine *unbelief*."

There are *properties* also observable in the Gospels; *ex. gra.* Matthew states that the Pharisees cavilled against Jesus and his disciples for eating with unwashen hands. Mark records the same thing, with the *additional* information, that the Jews always washed before eating. Now Matthew, a Jew, wrote for Jews *only*; whilst Mark wrote his Gospel for *general* use, and therefore he gives the explanation.

On the Identity of Christ's Character.

In the accounts given of Christ by the different Evangelists, although the actions and discourses ascribed to Him by some, *vary* from those ascribed to Him by others; yet they all preserve a *similitude of manner*, which shews that they proceeded from the same person. This argument holds most upon

a comparison of the three first Gospels with that of St. John. The similitude appears chiefly in Christ's *method of teaching*, namely, in drawing apposite reflections from existing circumstances.

It is observable that none of the Evangelists ever apply the term "Son of Man" to Christ; it is always adopted by Himself. Christ's reserve and meekness always appear throughout all the histories of him.

The following *coincidence* is most striking. The three first Evangelists describing Christ's agony in the garden, represent him as praying "that the *cup* might pass from him." St. John omits the garden scene; but recording the subsequent events, mentions Christ as saying to Peter, "The *cup* which my Father gave, shall I not drink it?"

On the Originality of Christ's Character.

The Jews expected a *temporal* Prince in their Messiah: had Jesus been an *enthusiast* He would most probably have fallen in with the *popular delusion*, especially since all pretended Messiahs did so. A mission, the operation and benefit of which was to take place in another life, was a thing unthought of by the Jews, and in their opinion contradicted the ancient prophecies concerning the Messiah. That Christ should come in so different a character from

what they expected, is a strong presumptive proof both against *enthusiasm* and *imposture*.

On the Conformity of Facts mentioned in the New Testament, with accounts by foreign independent writers.

The argument from this proves that the writers of the Gospel possessed that *local* knowledge which could only belong to persons living at the time and on the spot. And the circumstance of *allusions* being made to the peculiar manners and principles of Romans, Greeks, and Jews, renders a *forgery* still more difficult and improbable. The truth of the argument is shewn (in Paley) by a citation of upwards of forty examples, comparing the Gospel accounts with those of other writers, particularly of Josephus; *ex. gra.* Herod's grandson is styled in the Acts "*Herod the king.*" From Josephus it appears that for the last three years of his life only he was permitted by Caligula to have this title; and for thirty years before, there had not been a king at Jerusalem, nor was there ever afterwards. Again, Paul speaks of an "*altar to an unknown God,*" at Athens; and it appears from heathen writers that the Athenians had such altars, but that it was *peculiar* to them, no other heathens having them.

On undesigned Coincidences.

Between the Epistles of St. Paul, and his history in the Acts of the Apostles, there are many peculiar marks of correspondency, evidently undesigned, and in many instances so *minute, recondite, and peculiar*, that no forger could have ventured to insert them.

On the Resurrection of Christ.

Christ's resurrection is invariably asserted by all Christians, and is recognized in every portion of Scripture. The disciples could not be *deceived*; they saw him often, ate, drank, conversed with Him, touched Him. Besides, the *disappearance of the body* is a complete argument against the charge of *enthusiasm*: if it could have been found the Jews would certainly have produced it as a refutation. The character of the Apostles, and the very strict precaution which the Jews took, are strong arguments against its being a *fraud*.

On the Rapid Propagation of the Gospel.

An argument also for the truth of the Gospel is deduced from its rapid propagation. A few days after Christ's ascension 120 became Christian converts; a week after 3000 more; soon after they increased to 5000; and within two years *multitudes*,

and amongst them many Jewish priests, were converted—all in Jerusalem. Seven years after Christ's ascension the Gospel was first preached to the Gentiles, at Cesarea, *viz.* to Cornelius. It spread extensively in *Asia, Europe, and Africa*. This is corroborated by Tacitus, who says an “*ingens multitudo*” were at Rome; and by Pliny junior, who complains to Trajan of the vast numbers in Asia Minor; all within seventy years. And in less than eighty years after this, it was fully established, and the Roman empire became Christian under Constantine the Emperor.

This argument holds stronger when compared with the progress made by *modern missionaries*; with all their advantages, humanly speaking, of education, learning, and influence, backed in many cases by authority, not more than 12,000 Indian Christians have been proselyted in 200 years: and this conclusion may fairly be drawn, “that the Apostles possessed *means of conviction* which we have not, and that they had *proofs* to appeal to which we want.”

On Mahometanism.

Mahometanism cannot be compared with Christianity.

1st. Because it did not found its pretensions upon

miracles, properly so called, *i. e.* upon such as could be seen and attested by others; indeed Mahomet *disclaimed* the power of working miracles.

2nd. Because it was not propagated with the *rapidity* of Christianity at its first outset, fourteen converts being only made in the first three years, and a hundred in the first seven years. And even this slow increase was not promoted, as in the case of Christianity, by men of *low station*, but by the family of Mahomet, who were men of rank and influence. Nor did it find its way peaceably, or by its own merits; but at first by *art* and policy, and then by the *sword*. Nor lastly was it a *spiritual* religion; but it addressed itself to the passions of its votaries, allowing them sensual indulgences here, and promising a voluptuous paradise hereafter.

On Discrepancies in the Gospels.

The usual character of human testimony is *substantial truth* under *circumstantial variety*. The Gospels were not properly histories, but *memoirs*; therefore, as each writer recorded what struck him as most important, it is to be expected that omissions and discrepancies might occur; but the *main story* is the same.

On the alleged Erroneous Opinions of the Apostles.

It has been objected that the sacred writers sometimes quote the Old Testament *erroneously*; but on many occasions they often quote it *allusively*, and by way of accommodation, and not as strictly applicable in every point. Neither does their wrong judgment in arguing on the merits of a *fact*, destroy the validity of their testimony as to the fact itself.

On the Connection of Christianity with Jewish History.

In this we are not to be too nice. Our Saviour assumes the divine origin of the Mosaic Institution; but a reference to the Old Testament in the New is not to fix the exact truth of every little circumstance in the former; *ex. gra.* we are not to suppose that because St. James * refers to Job, it is therefore to be *certainly* inferred that such a person as Job existed. St. James's allusion only proves that such a performance as the book of Job was in his time received among the Jews. This point is explicitly stated by Paley, because Voltaire and others had begun to attack Christianity through the sides of Judaism, making Christianity responsible, as it were, for every fact recorded in the Old Testament.

* James v. 11.

On the Rejection of Christianity.

This should be more properly termed "its want of more extensive success;" and it forms no substantial argument against its truth; for though with *us* the acknowledgment of the miracles leads at once to conviction, and to the belief in Christ's divine mission; yet with the *Jews* it was not so. After acknowledging (as is evident in various parts of the Gospel,) the *reality* of the *miracles*, their national prejudices prevented them from receiving Jesus as the Messiah, and they perversely attributed the miracles to Beelzebub. Hence their rejection of Him is no argument against miracles having been performed. As to the *Gentiles*, their rejection of Christianity may be ascribed to *contempt prior to examination*; to its being an unphilosophical religion; and to its connexion with Judaism, which was held in abhorrence by the Gentile world. This contempt prior to examination accounts also for the *comparative* silence of heathen writers about it; and that this *was* the feeling entertained is proved, not only on a comparison of the doctrines of the New Testament with the accounts given of it by heathen writers; but also from *their* writings themselves; *ex. gra.* compare Pliny's account of Christians' conduct with Tacitus' appellation of its being an "*exitiabilis superstitio*."

On Christian Miracles not being frequently appealed to and recited by early Christian writers.

The apostolic and early writers addressed themselves to those who already believed Christian miracles; and their object was to exhort to Christian *duty* rather than to *prove the truth* of Christianity. They, however, frequently either *mentioned* Christian miracles or *alluded* to them. The subject of which the Apostles and Fathers treated did not lead them to any *direct recital* of Christian history, but still the whole system was founded on the *tacit admission* of miracles.

The Epistle of *Barnabas* is, in its subject and composition much like the Epistle to the Hebrews, an allegorical application of divers passages of the Jewish history, and of their law and ritual, to those parts of the Christian Dispensation, in which the author perceives a resemblance.

Clement's Epistle was written to quiet certain dissensions that had arisen amongst the members of the Church of Corinth, and of reviving a Christian temper among them.

Hermas's work is a vision, and quotes neither Old Testament nor new, but merely falls now and then into the language and mode of speech which he had read in the Gospel.

Polycarp and Ignatius' Epistles had for their object the *order and discipline* of the Churches.

Quadratus, the first Christian apologist, who lived about 70 years after the ascension, in his Apology presented to the Emperor Adrian, *formally appeal to our Saviour's miracles*. *Justin*, 30 years after, *does the same*; and also adds that he would rather argue from *prophecy*, because his adversaries attributed miracles to *magic*. After these, very many of the Fathers appeal to miracles.

On the want of Universality in the reception of Christianity, and greater clearness of Evidence.

We have no right to ask why God did not give *more* evidence, if we have *sufficient*, and what is suited to our circumstances. We may on this point draw an analogy between the works of nature and revelation; in the former things might be managed according to our ideas perhaps sometimes *better*; *ex. gra.* the rain falls in vast quantities into the ocean again; and many vast deserts are without it. After all, perhaps, both the scheme of Christianity and the order of nature may be a plan of *optimism* though unperceived by us.

If the evidence of Christianity had been *irresistible*, there would have been an end to the exercise of

our natural powers ; it would not have answered the purposes of trial, nor permitted the exercise of candour, humility, and seriousness in inquiry. If there were a *perfect display* of a future state, its effects on the human mind might interfere with the ordinary business of life.

On the supposed Effects of Christianity.

The effects of Christianity consist chiefly in its *aggregate* influence on the great mass of society ; and more especially in its operation amongst the more retired and domestic scenes of private life ; in the general improvement of the usages of society ; and the diffusion of more elevated ideas of God.—The influence of religion is strongest in the breasts of those with whom *history* has the least to do.—Religion operates most on fathers and mothers in their families, on servants, on the orderly tradesman, the quiet manufacturer ; on the villager and the husbandman ; amongst such, its influence *collectively* may be of inestimable value, though its effects appear but *little* upon those who *figure in the world*. Those writers who paradoxically contend that Christianity, as far as is believed, produces a *bad* effect on public happiness, and look for its direct and *obvious* influence in courts, or camps, or popular assemblies,

look in the *wrong place*. Besides Christianity is often charged with consequences which do not belong to it; as in those instances where persons make use of it as a vehicle for *malevolent passions*; where these exist, any thing will serve as a *conductor*. Neither can the bad effects of *zeal* make against it; in both cases no one can reasonably argue from its *abuse*: the real question is, what it is *calculated* to promote? And in fact it has accomplished much good of a public kind; polygamy, exposure of children, immolations of slaves, shews of gladiators, &c. &c. have all been abolished; and innumerable institutions of charity for alleviating human suffering have sprung up through its influence.

CONCLUSION.

The proper way of treating the important subject of religion, is to attend solely to the general and substantial truth of its *principles*. Having a firm foundation of credibility in its history, we may proceed to the interpretation of its records. The truth of Christianity depends entirely upon its *leading facts*; and these are fully confirmed by uncontested and incontestible evidence, altogether without a

parallel in human history. The propositions by which this has been established, lay the *foundation* of our faith ; and this being first done, then we may enquire into its *doctrines* without any fear of our faith being staggered by the difficulty of apprehending what may be propounded for our belief. Indeed, we might reasonably *expect* that what relates to the economy of a future invisible world, would comprise something beyond the comprehension of the human mind. The doctrine of a *judgment to come*, however, solves the difficulty which the promiscuous distribution of good and evil in the world often presents to us : whilst the *resurrection of the dead* is not more wonderful or incomprehensible than their original creation : and the existence of an *immaterial soul* is not more mysterious than many of what are called the laws of nature, as gravitation, magnetism, &c., the power of which seems to be diffused through all space.

When the revelation of a future state is not only consistent with the attributes of God, but when it *alone* removes all appearance of contrariety in his conduct towards his creatures ; when a strong body of historical evidence, confirmed by internal tokens of truth, gives us reason to believe that such a revelation has been made ; our minds ought to be per-

fectly at rest that God's creative wisdom can want resources to carry into effect that which I hath purposed.

END OF PART II.

PART III.



PEARSON'S EXPOSITION OF THE CREED.



THE CREED.

1. I believe in God the Father Almighty, Maker of Heaven and Earth ;

2. And in Jesus Christ his only Son our Lord,

3. Who was conceived by the Holy Ghost, born of the Virgin Mary ;

4. Suffered under Pontius Pilate ; was crucified dead and buried ;

5. He descended into Hell ; the third day he rose again from the dead ;

6. He ascended into Heaven ; and sitteth at the right hand of God the Father Almighty ;

7. From thence he shall come to judge the quick and the dead :

8. I believe in the Holy Ghost ;

9. The Holy Catholic Church ; the Communion of Saints ;

10. The Forgiveness of sins ;

11. The Resurrection of the body ;

12. And the Life everlasting.

CHAPTER I.

ARTICLE I.

“ I believe in God the Father Almighty, Maker of Heaven and Earth.”

THE first word ‘CREDO,’ *I believe*, gives a denomination to the whole Confession of Faith, thence commonly called *the Creed*, and this same word is understood to be virtually prefixed to the head of every article, and to every single truth contained in each article, *ex. gra.* “I believe in God the Father Almighty ;” *id est* I believe in God ;—I believe that God to be a Father ;—I believe that Father to be Almighty, &c. *Belief* is an assent to what is *credible, as credible.* *Assent* is that act of the understanding, by which it receives, acknowledges, and embraces any truth.

All belief is *assent* ; but all assent is not *faith* ; as it may be the result of knowledge.

Things apparent to sense or understanding are not properly *believed*, but *known*.

Things, though not apparent in themselves, may

appear true from their necessary connection with something already known; and the comprehension of these is not *faith*, but *science*. Things appearing true by their external relations to other known truths, and yet having some uncertainty in them, are not matters of *faith*, but *opinion*. But when a thing is neither apparent to sense, nor evident to the understanding, nor to be collected by rational deduction or argument; and yet moves us to assent to it by virtue of *the testimony* given to it;—this assent is properly *belief* or *faith*.

There are two kinds of *testimony*, human and divine; therefore there are two kinds of *faith*.—*Human faith* is a belief of what is credible upon the testimony of *man*;—*Divine faith* is a belief of what is credible upon the testimony of *God*. This last is the *highest* kind of faith, being grounded upon God's perfections; being infinitely wise, he cannot be deceived; being infinitely good, he cannot deceive. Upon these two immoveable pillars stands the authority of God's testimony.

Revelation is of two kinds—*immediate* and *mediate*. By the first, God himself spake to the Prophets; by the second, *in* the Prophets, and by them to us.

Immediate Revelation must have been accompanied by some plain and sure proofs of God being

the author; otherwise (*ex. gra.*) it is absurd to suppose that Abraham would have slain his son.

Mediate Revelation is believed by the miracles accompanying it; *ex. gra.* "When the Israelites saw in Moses' hand *God's omnipotency*, they could not suspect in his tongue *God's veracity*." Hence, though the grounds of faith are (both in those who believe from immediate, and those who believe from mediate revelation) *the same*, viz.. the testimony of God; yet the *mode of assent* is different.

Prophets were instruments of Divine Revelation: the words, or rather the ideas and subjects were God's, but the articulation was theirs. That which they delivered, they believed upon the *immediate* testimony of God; and the rest of the believers assented to it upon the *same* testimony *mediate* through their hands.

God, who spake in times past to the prophets, and thus propounded to them the object of faith; has in these last days spoken to us by *his Son*; and hath thus enlarged the object of faith, which is now the *faith of Jesus*. His apostles, fully convinced that he knew all things, and came forth from God, believed his words as the *immediate* testimony of God.

Besides this, they received the *Spirit of Truth*, and had frequent revelations, so that each one of

hem might well reiterate the expression of St. Paul : 'I *know* whom I have believed.' And thus the Apostles' faith, equally with that of Moses and the Prophets, was grounded upon the *immediate* revelation of God.

As the Israelites believed Moses from his miracles, so Christian converts believed in consequence of the miracles of the Apostles ; and thus their faith in each case rested *ultimately* upon the testimony of God, *immediately* upon the testimony of the prophets and apostles. Thus the faith of the primitive Christians was an assent unto the word, as credible upon the *testimony of God*, delivered to them by *testimony apostolical*.

Though Moses was not *always* with the Israelites, and therefore his miracles could not bind the faith of subsequent ages ; yet by foretelling the prophets who should be raised up afterwards, he puts an obligation upon them to believe their prophecies : and thus the Israelites believed Moses in all ages ; while he was living by believing his *words*, and after his death by believing his *writings*.

In like manner it is with *us*. As the Israelites believed Moses, the mediator, and the subsequent prophets, and when they were all dead, continued to believe their writings ; so when Christ came, the apostles believed the writings of Moses, and the

Prophets, and the words of Christ ; and these comprised *their* faith. When Christ departed, and the Holy Ghost came, the Apostles preached ; and the converts believed the writings of the Prophets, and the words of the Apostles ; and this comprised the whole of *their* faith ; when the Apostles died, they left the substance of their doctrine *in writing* ; and Christians have since believed the writings of Moses, and the Prophets ; of the Apostles and Evangelists ; this comprised *their* faith.

Thus the Christian Faith now, is an assent unto truths, credible upon the testimony of God, delivered to us in the writings of the Apostles and Prophets.

To *believe*, as the word stands in the creed, is to assent to the whole, and every part of it. Faith being an *intellectual* operation, and therefore invisible, a public profession is necessary to the formation of a church. In the heart faith is seated, and with the tongue confession is made ; and between these two salvation is completed.

Public profession of faith is necessary—1st. In obedience to God's command * ; 2nd. Because the promises of the gospel are attached to it † ; 3rd. For mutual edification ; 4th. For God's praise and glory ; 5th. To shew we are not ashamed of God's revela-

* Peter iii. 15.

† Rom. x. 10.

tion.—Hence the church in former ages ordered the repetition of it before baptism, and the administration of the Lord's Supper ; and a perpetual inculcation of it by the clergy to the people. Every one expresses *his own* faith, and therefore says, *I believe.*

Recapitulation.—Though the things which are affirmed be not apparent to sense—nor evident to the understanding—nor objects of knowledge or science ; yet, being contained in the writings of men inspired by that God who cannot deceive or be deceived ; I steadfastly believe them as most certain infallible truth ; and for the edification of others ; for the declaration of God's glory ; in compliance with his command ; in hope of the eternal reward promised, I, with a certain and full persuasion, *assent* to them, and with a fixed resolution, will *profess* them ; and with this persuasion in my heart, and confession in my mouth, with respect to every article in the creed, and every particle in it, I sincerely and resolvedly say, “ *I believe.*”

ART. I.—SECT. 2. “ *I believe in God.*”

This implies “ I believe *that God is.*” The *name* ‘ *God,*’ is here understood of HIM who (by way of eminence) bears that name above all other Gods, and is the *only true God* ; who is a Being of infinite per

section, perfectly independent, and upon and by whom all things depend and are governed.

God's existence is deducible from the regular succession of finite dependant beings, all incapable of self-creation, and which therefore must certainly have been *made*; therefore, there must have been something which never had a beginning; some *prima origo per se existens*; since all things could not possibly be *made*; for a thing cannot make or create itself. And since we see animate and inanimate creatures, all pursuing a course of operations, conducive to their *respective ends*, which themselves, being irrational, could not devise; there must be some artificer, some great controlling power, and director of the universe. And upon these principles has always been founded the "*publica vox mundi Deum esse*." So much, therefore, of the creed, "I believe in God" has been *the general confession of all nations**.—Again, none but he who made all things, and upon whom they depend, can *foresee effects* depending upon such causes; and, therefore, the assurance of the truth of a *prophecy*, is also a proof of a Divinity. All the works of nature are uniform, and circumscribed within a certain sphere; every action, therefore, beyond the power of a natural agent, must be ascribed to a superintending controlling power.—

* For more on this point, see Part 4; first part of Article 1.

Every miracle, therefore, proves its author, and is a complete *evidence of the Deity*.

It is necessary thus to believe there is a God, because all *divine faith* is built solely upon the belief of God's existence; and relies upon his authority; his authority is founded upon his veracity; and his veracity is founded upon his omniscience and sanctity.

It is necessary to believe that there is a Deity to whom our prayers and acknowledgments of his perfections may be properly and worthily addressed; for we find all nations more prone to idolatry than to atheism, and more ready to multiply, than to deny, the Deity.

The *unity* of the godhead is included in this article; and is deducible as follows—The nature of God is, that he is prime origin, and ultimate end, or final cause of all; and therefore it is a contradiction to imagine *two* such independent beings. If there were two Gods, both absolute and free, the counsels of the one might counteract those of the other; and hence the omnipotence of each would be destroyed.

God's *unity* is *peculiar* and *sui generis*; he is *the only* God; not as man's unity, whereby he is *one of many*; but the divine nature has an *intrinsic singularity*, because no other being can have any existence but from it.

Besides, *God's unity* is necessary, in respect of

our devotions, which would otherwise be distracted and wandering ; it is also an honour due to God to accept of no compartner.

Recapitulation.—Since all created things evince a God, and their *dependance* infers an independent essence ; since all things direct their operations to some *end*, although they themselves cannot apprehend it ; they must be guided by an over-ruling intelligence ; since this is so plain, that all nations have acknowledged it ; and since, in addition, God hath revealed himself by infallible *predictions*, and *supernatural operations* ; therefore, I acknowledge fully that there is a God.—Again, since a prime independent being supposeth all others to *depend* ; since the entire fountain of perfection is incapable of a *double* head ; and since the most perfect government of the universe shews *one* absolute governor : I acknowledge that God to be but *one* ; and in this *unity* or *singularity* of the Godhead, “ *I believe in God.*”

ART. I.—SECT. 3. “ *I believe in God the Father.*”

The term *Father*, is applied to God in two senses—1st. as father of all mankind ; 2nd. as the peculiar proper Father (ὁ ἰδιος πατήρ) of Jesus Christ.

The term *Father* is not peculiar to Christians, as applied to God, since the heathens gave the name to their deities. The foundation of paternity is *generation* ; but the creation or production of any thing

which existed not before, is a sort of generation; hence the creator of it is a sort of father. "Hath the rain a father, and who hath begotten the drops of dew *?" Thus Plato called God *πατέρα παντων*. The relation of *Father* and *Son*, seem, however, to be more properly applied between God and his *rational* creatures, than between him and *irrationals*; the former are his *sons*, the latter his *creatures*.—Hence God is styled the Father of Spirits, and Adam is called the "Son of God." God's paternity is also established in his *conservation* and *redemption* of us; in his spiritual *regeneration* of us—"Whosoever believeth that Jesus is the Christ is *born of God*." In our *resurrection* likewise; whereby, as in the former, the *soul* acquired a *birth* unto *grace*; so here, the *body* comes out of the womb of the earth, and acquires a new glorified existence.—God is also our Father in a *civil* sense by *adoption*.

The belief of God's paternity is necessary,—1st. to ensure our *filial* reverence and homage; 2nd. to assure us of our petitions being answered by *our Father*; 3rd. to enable us patiently to endure afflictions as *parental corrections*; and lastly, to incite us, *as sons*, to assimilate ourselves to our Father, not indeed in *nature* and *form*, (for that is impossible) but in *actions* and *affections*.

2nd. God is the peculiar Father (ὁ ἰδιος πατήρ) of Jesus Christ. The *principal* paternity of God, as mentioned in the creed, is his relation to Jesus Christ. There is one degree of paternity, founded on *creation*, common to all; another on *regeneration*, belonging to the faithful; a third, on *resurrection*, and conformity to God's similitude in heaven, belonging to the saints: but the paternity of God to Christ is *superior* to all. Now, that *this* last is the sense in which the word *Father* is intended in the creed, may be shewn thus—Christ, before his ascension, commands his disciples to “baptize all nations in the name of the Father, Son, and Holy Ghost.” From this form, the church derives its rule of faith, requiring a profession of belief in Father, Son, and Holy Ghost, previously to baptism; in whatever sense, therefore, the word *Father* is taken in baptism, in the same it is taken in this article; and as we are baptized into no Son of the Father but Christ; so unto no other Father but the Father of that Christ. Hence “*I believe in God, the Father of Jesus Christ.*”

Now, God's *paternity to Christ*, may be founded on his *miraculous conception, resurrection, &c.*; but he is *more peculiarly* a Father—in an *eternal* relationship, as Christ “*ever* was, and is with God, and is God.”—There is no change, as with earthly fa-

thers, whereby a son may become a father ; but God, *as Father*, and Christ, *as Son*, continue such for ever.

A further peculiar paternity arises from the similarity, or rather *identity*, of Christ with God ; for if a man obtain the name of father from begetting a son similar, though even with many disparities ; how much more God, whose only begotten Son is *the same* with himself.

God is then the *proper Father* of his own *eternal Son*.

From these relations, there resulteth a sort of *priority or pre-eminence* in respect of first and second person ; which consisteth in this, that the Father hath his essence of *himself* ; the Son by *communication* from the Father.

Now life is otherwise in *God*, than in creatures ; in God *originally*, in them *derivatively*. God's life is *in himself* ; and, as the Father hath life in himself, so he hath given to the Son to have life *in himself*. The Father gives, the Son receives. Upon this is founded the *congruity* of the divine mission ; Christ is sent by the Father ; the Holy Ghost is sent by the Father and Son ; but the *Father is never sent* ; there being an authority in that name incompatible with mission. Hence in respect of *Sonship*, there is some priority in the divine paternity. This

is also apparent from the *order* of the form of baptism, where the Father stands first.

Recapitulation. I believe there is a God, and as there can be only *one* infinite He is *one* ; that He is the Father of all, both by *creation* and yet more by *regeneration*. But in a more especial manner that He is the *Father of Christ*, whom he not only begot of the blessed Virgin by the Holy Ghost, and sent as king of Israel, and raised from the dead; but antecedently to this, whom He hath eternally begotten in the same divinity and majesty with Himself; and that this paternity is therefore eternal, immutable. That in it is a sort of priority or eminence, so that as He is the origin of all created things, so He is the fountain of the Son begotten of Him and of the Holy Ghost proceeding from Him.

ART. I.—SECT. 4. “*The Father Almighty.*”

After God's *paternity* follows his *omnipotency*. Our term *Almighty* is sometimes used by the most ancient Greek writers for the “ Lord of Hosts,” κυριος σαβαωθ; sometimes for the Hebrew names *Lord Shaddai*; the first implying his universal *dominion*, the second his *Almighty power*.

God's power and dominion may be divided into,

1st. The right of *making* any thing as He pleaseth, according to His absolute will; and in consequence,

2nd. A right both of having and possessing ; and also,

3rd. A right of using and disposing of them as he pleaseth.

The second branch, God's *dominion*, is independent and infinite ; it is independent as originating in Himself ; it is infinite in *extension*, *perfection*, and *duration* ; for it reacheth over and comprehendeth all things ; it is absolute and supreme ; and since some of His creatures are *immortal*, He their Creator must be *eternal*.

The third branch, God's authoritative power, in the use and disposal of all things necessarily belongeth to Him, as the universal supreme Proprietor, who ordereth all things so as to redound to His own glory.

This belief of God's omnipotence is necessary, 1st, To create in us a *reverence* for the Lord's awful majesty. 2nd, To produce *patience* when in affliction, as it either cometh or is permitted by a just, wise, and Almighty Father ; and 3rd, To convince us of our great obligations to Him whom we cannot benefit in return. And as the original word for *Almighty* is put both for Lord Sabaoth and Lord Shaddai, implying both authority and power, so is His dominion uncontroulable, because His power is irresistible ; and therefore none can cast off His

yoke with impunity, but He must necessarily be Lord both over the willing and the unwilling*.

Recapitulation. As I believe in an eternal, infinite, independent essence called God ; and that by a mysterious eternal generation He is a *father* ; so I believe He is not subject to infirmities of age, nor to any sort of weakness ; that He is omnipotent both in *authoritative* and *active* power ; that this power is absolutely independent, infinite in extension, and perfection ; illimitable, and eternal. Thus I believe in God the Father Almighty.

ART. I.—SECT. 5. *Maker of Heaven and Earth.*

Though these words were not in the most ancient Creeds, yet the *sense* of them was contained in the *first* rules of faith ; and subsequently the particular words were inserted both in Greek and Latin confessions.

Under the terms heaven and earth are comprehended *all created things whatsoever*. Thus Moses evidently means, when he says “ in six days the Lord made heaven and earth.” Now as a house cannot build itself, no more can the temple of the universe be supposed self-created.

All things were created or uncreated : whatever is uncreated is of necessity self-existence ; *id est* is

* For a further explanation of God's Omnipotence, see the last section of Article 6, in this part.

God. To be *made* argues some imperfection; and therefore if the noblest parts of the universe, the heavens and all their glorious host were *made*, much more shall we conclude that the inferior parts were made also.

Creation excludes all concurrence of any *material* cause, and implies that something is made and *not any thing antecedent*, out of which it is made. In this sense must be understood St. Paul's expression, "God calleth those things which *be not* as though they were." "*To be called*" implies "*to be*," and therefore "*to call*" implies "*to make*." Again he says, "things which are seen, were not made of things which do appear:" *are seen* implies "*exist*," *not appearing* means "*which were not*." The supposition of *eternal matter* is unnecessary, derogatory, and contradictory to God's omnipotency; and it implieth imperfection, that God should be tied to pre-existent matter; we might as well put Him on a level with human artificers, and suppose He must have corporeal members.

Again, the present mode of *generation* cannot possibly have been the origin of all things; and however far you trace back a succession (as an *infinite* one of *finite* beings is an absurdity) you must eventually come to one not *generated* but *created*.

Creation is of two kinds, *immediate* and *mediate*;

by the first were made all spiritual beings, angels, souls of men; as also the heavens and simple elemental bodies, as the earth and waters. Out of the earth, or *mediately*, were formed our bodies, trees, and all the hosts of the earth.

As God was antecedent to every thing, he could not be *extrinsically* impelled or influenced to creation; and as He is in Himself infinitely and eternally happy, and His happiness cannot receive any extrinsic increase or diminution; and as in respect of abstract virtue and vice, He is *necessarily good*; but in *communicating good*, not necessarily, but only *freely* good; so we must conclude, that of His *mere goodness* He was moved; of His *free-will* He determined; and of His *infinite power*, by such determination, He created: for such is the admirable power of God, that with Him "*to will*," is "*to effect*," and "*to determine*" is "*to perform*." God, therefore, made the heavens and the earth, by *willing them to be*.

By our faith we are bound to believe the heavens and earth *not* eternal. Christ speaks of the "glory which He had *before* the world was;" and God is said to have "chosen us in Christ *before* the world was." The accounts of the Chaldeans, Assyrians, and Egyptians are manifestly absurd. The Assyrians, indeed, make their kings' lives to last 40,000

years each. As for their account by eclipses, it is evident that they may be made *retrospective*, just as well as they are *prospective*. Besides, we have the *originals* of arts, sciences, and languages *known*; but these accounts are perfectly enveloped in darkness. But taking the *genuine* account we may easily trace the period of creation. From Adam to the Flood (1656 years) *ten* generations. From the Flood to Abraham (292) *ten* generations; and since Abraham (3700) on an average 120 generations. Thus we are in the 140th generation only from Adam.

As heaven and earth have been shewn to imply all things *except God*; and as whatsoever is *not made*, is *God*; and as it is evident that the world could not make itself; it follows that He who made all things is God. Now that the Almighty Maker is *one*, has been shewn (section 2,) neither is there any such diversity of the creatures of the world, as to signify a diversity of creators; nor is the least or lowest of creatures, as to its *original*, derogatory to God, but very much the contrary. God made all *good*; whatever is evil is not so from Him, but from the creature's defection; so that the idea of *two* creators, one of good the other of evil, is absurd. "I form the *light*, I create *darkness*, saith the Lord."

Now that He who made the world is the Father of

Jesus Christ is abundantly manifest from Scripture : the confession of the whole Christian Church at Jerusalem, thus declares it : “ Lord, thou art God, which hast made heaven and earth, the sea, and all that in them is ; against *thy holy child* Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together *.” Jesus then was the child of that Father which made heaven and earth ; therefore the Father of Christ is the Creator of the world. Again, Christ is frequently called “ the light of the Gentiles ;” and the prophet Isaiah says, “ the Lord that made heaven and earth, &c. will give thee as a covenant, and a light to the Gentiles.”

Two reasons may be given for thus peculiarly rendering the creation of the world to the Father ; one, on account of the heresies which went to suppose another creator of the world, different from the Father of Jesus Christ, an error overthrowing the whole Christian Religion ; and the other in respect of His *paternal priority* in the Godhead, so that what is *common* to the *whole Trinity* may be attributed to the first person in that Trinity.

The confession of this faith appears necessary for the manifestation of God’s glory ; for our humilia-

* Acts iv. 24. 27.

tion; to promote our obedience; and to afford us consolation under all our trials. "Thou art worthy to receive glory and honour and power, for thou hast created all things *." "What is man, that thou art mindful of him †?" "Obey the voice of the Lord your God ‡." "My help cometh from the Lord §."

Recapitulation. I believe that heaven and earth with all things in them did not originate from themselves, but were created mediately or immediately; that there was nothing antecedent for God to form them with, nor to move him to create them; that, therefore, he formed them from nothing, and of his mere will and goodness; probably within 130 generations of men; certainly within 6 or 7000 years; and that this Creator is the Father of our Lord Jesus Christ. And thus, *I believe in God the Father Almighty maker of Heaven and Earth.*

* Psalm xix. 1.

† Jer. xxvi. 13.

‡ Psalm viii. 3.

§ Psalm cxxi. 2.

CHAPTER II.

ARTICLE II

And in Jesus Christ.

THE second Article presents, as the object of our faith, the *second Person* in the Trinity. According to the Father's injunction, that we should "believe on the name of His Son Jesus Christ;" to Christ's command, "believe also in me;" and to the sacramental institution of our baptism; *we believe in the Father and the Son.*

Christ is here threefold represented : by *nomination*, Jesus Christ; by *generation*, only Son; by *dominion*, our Lord. *Jesus* is his (το ιδιον ονομα) peculiar proper name, being named so by the angel whilst yet in the womb. *Christ* is His name of *office*. Hence we believe that *Jesus* the Saviour of the world was the person promised to the Jews under the title of *Messias*, or Christ.

Joshua signifies the same as *Jesus*; this is evident from the words of Stephen and Paul: the former speaks of "the tabernacle of the witness brought

in with *Jesus* into possession of the Gentiles *;" and the latter says, " If *Jesus* had given them rest, he (David) would not afterwards have spoken of another day †;" both which passages undoubtedly refer to *Joshua*, the son of Nun, previously called *Oshea*. Now this *Oshea*, the son of *Nun*, and prototype of Christ, was the first that bare the name of *Jesus* or *Joshua*; and as the name *Oshea* signifies *Saviour*, so the alteration of his name by addition of the Hebrew *Jah* (one of the titles of God) may seem to imply that *Joshua* meant a *divine Saviour*, or *Saviour* appointed by God. This reasoning applies equally to the name of *Jesus Christ*, with this addition, that the angel when speaking of Him at the time of his nomination in the womb, declared that *αἰτός, he Himself*, should save (*αὐτοῦ*) *His own* people: whereas *Joshua* saved *God's* people, and not by his *own* power, but by God's power. As to the name *Emmanuel* (God with us) it seems to be comprehended in that of "*our Saviour*."

Now, though the ancients gave the title *σωτήρ* to their gods, and sometimes to men, and though even in Scripture the Judges have this name; and though Cicero says the import of the Greek term

* Acts vii. 45.

† Heb. iv. 3.

was too comprehensive to be expressed by any single Latin word, yet this term belongs in a more *peculiar* and *sublime* sense to Christ. "There is no other name given under heaven whereby we may be saved."

Christ then is our *Saviour*.

1st. Because he *declared* unto us the way of salvation ; 2nd. Because He *procured* salvation for us ; for as "without shedding of blood there is no remission of sins ;" as "none could redeem himself or his brother ;" so Christ offered Himself, and thus freely redeemed us : and 3rd, because besides promulgating and procuring He also *confers* salvation upon us ; for the Father hath given the Son power "to give eternal life to as many as He has given Him." Hence we must acknowledge that the *actual giving of salvation* is the ultimate and conclusive ground of the title *Saviour*.

The correspondence of *Jesus* to the *temporal Saviours*, appears to hold most with *Joshua*. He led the Israelites from Egypt to Canaan ; so Christ delivers and leads us from this world's subjection to heaven. He assigned the tribes their places ; Christ prepares and assigns our heavenly mansions. He began his public office at Jordan ; so did Christ. He chose twelve men to carry twelve stones over

with them; Christ chose twelve Apostles, “ the foundation stones of the Church of God *.” He smote their enemies who prevented their entering in; so Christ subdues sin and Satan, and thus opens our way to heaven.

This belief is necessary,

1st. Because “ there is no other name given by which we may be saved.” 2nd. To beget in us the feelings of joy, love, and esteem for Him, corresponding to that *joy* with which the news of His birth inspired the shepherds, Zacharias, and holy men of old; to that *love* which Christ taught to be felt for Him in preference to natural relations †; and to that *esteem* which St. Paul felt, “ who counted all things but loss ‡,” that He might win Christ, and be found in Him. For “ God hath highly exalted Him, and given Him a name above every other name, that at the name of Jesus every knee should bow, of things in heaven, things in earth, and things under the earth.”

Recapitulation. I believe in God, Maker of heaven and earth; and in a person designated by an angel “ *Jesus*,” of whom all the Saviours and Judges were the prototypes, particularly Joshua, who first bore this name; that this Jesus is, in the highest

* Rev. xxi. 14.

† Luke xiv. 26.

‡ Phil. iii. 8.

sense of the word, *the Saviour* of the world; because He revealed the way of salvation, and wrought it out by His blood; thus obtaining remission for sinners, reconciliation for enemies, redemption for captives. I believe also that He will confer the salvation He hath promulged, upon all who believe in Him unfeignedly. I acknowledge that there is no other *way* than what He hath shewn; no other *means* than His blood; no other *person* than Himself to bestow it: and thus "I believe in Jesus."

ART. II.—SEC. 2. "*And in Jesus Christ.*"

We now come to the title of the *office* of Jesus *Christ*, which we ought to examine the more diligently, because the Jews, who always acknowledge Him to be *Jesus*, always denied Him to be *Christ*.*

Now *Messias* and *Christ* are synonymous; this appears from the speech of the woman of Samaria†, and also from the conversation of Andrew and Simon‡. *Messias* (*Syriac*,) *Christus* (*Greek*,) both mean the same thing, viz. *Anointed*. But the term *anointed* implies something more than mere unction, viz. a *consecration*, or setting apart, for some *special* office; and as Jesus is called *Messias*, after the anointing oil had ceased (with which it was the cus-

* John xix. 22.

† Ibid. iv. 25.

‡ Ibid. i. 41.

tom of the Law to anoint all set apart to sacred offices) we must take it in the latter sense. There was also an evident expectation among the Jews of the coming of the Messiah; *ex. gra.* the speech of the woman of Samaria *; the questioning of John by the Jews, "Art thou the Christ?" and the same addressed to Jesus Himself frequently;—all evince it.

The Messiah was promised by God both *before* and *under* the Law. "In Isaac shall thy seed be called," is referred by St. Paul † to Jesus. "I will raise up a Prophet like unto thee," (*i. e.* Moses) is applied by St. Peter ‡ to Him also. Though there are many prophecies relating to the person of Jesus, yet there are few which point *expressly* to Him, under the idea of His being the *anointed expressly*; *i. e.* where it may not be understood of some others; except "the Messiah shall be cut off §." The Jews' expectation, therefore, of a Redeemer under this particular name of *Messias* may seem somewhat strange. But it may be traced to the Chaldaic translation of the Old Testament, which not being *literal* was accompanied by an exposition, that frequently mentions the name Messiah (upwards of 70 times;) and this translation being in constant use after the

* John iv. 25.

† Gal. iii. 16.

‡ Acts iii. 22.

§ Dan. ix. 26.

Babylonish captivity, and read every Sabbath-day in their synagogues, caused this particular name to be very familiar with the Jews, and they all expected a *Messias* or Christ to come of the tribe of Judah and family of David.

That the *Messias is come*, may be shewn first with respect to the *time* of the promise being fulfilled. Jacob predicts, "The sceptre shall not depart from Judah, &c. till Shiloh come, and to him shall the gathering of the people be *." But the sceptre *has* departed. That the Jewish government *has* failed is evident; therefore the Shiloh *has* come. Now that *Shiloh* is synonymous with *Messias*, is expressly stated by all the old Paraphrasts; and the words which follow, "to Him," &c. shew He was the same "in whom all the nations of the earth should be blessed;" and whom Isaiah meant by "the root of Jesse, an ensign of the people, to which the Gentiles shall seek."

Malachi also predicts the *period of Christ's coming*, "even the Messenger of the Covenant whom ye delight in," *while the temple stood*; and *Haggai* foretold that the glory of the second temple should exceed that of the first †, and "that the desire of all nations should enter it." Now it is evident that

* Gen. xlix. 10.

† Mal. iii. 1, and Haggai ii. 6.

the second temple is not *now* standing; neither was its glory so great as that of the first, except Christ had entered it; for *five signs* of divine glory were wanting to it, viz., *the Urim and Thummim*; the *Ark of the Covenant*, (whence came audible responses from God); *the miraculous fire* upon the altar at sacrifices; the *holy oil* of unction; and the *spirit of prophecy*: neither was its beauty of building such, but exceedingly inferior, as is shewn by Ezra (iii. 12.) and Haggai (ii. 3.) Now, “the angel of the covenant,” “the delight of the Israelites,” “the desire of all nations,” are all well known and acknowledged titles of Christ. If, therefore, the Scriptures be true, as respects the period within or before which the Messiah was promised, then that Messiah must have already come.

Now that OUR JESUS IS THE MESSIAS, appears,

1st. From the *time of his birth*, viz. before the dispersion of the commonwealth of Israel, and before the destruction of the second temple.

2nd. All the *prophecies* of the Messiah were fulfilled in Jesus, both as to his *family*, the *place* and the *manner* of his *birth*. Neither were they fulfilled in any other. Messiah was to be of the *tribe of Judah*, and of the *family of David*; so was Jesus*;—Messias

* Heb. vii. 14.

was to be *born at Bethlehem* * : so was Jesus ; and that too by a particular providence, for it was owing to Augustus' taxation that his mother went from Galilee to Bethlehem, and there bore him.—The Messiah was to be *born of a virgin* † ; so was Jesus ; what nativity could be more suitable to the greatness of the Messiah than the *miraculous* one of a virgin ; and what name can be more appropriate to him than Immanuel, “ God with us ? ” None of these things were ever even so much as pretended to be fulfilled in any other ; Jesus, therefore, is the Christ.

3rdly. *Jesus* corresponds to what was predicted of the *Messias* in his *doctrine, actions, sufferings*, and in *what he obtained for us*. The Messiah was promised as a *Prophet and a Teacher* ; so was Jesus in an eminent degree ; he was the prince of prophets and pastors, ἀρχιποιμὴν ‡, revealing more *clearly* and fully, without types and shadows, as his precursors : and with greater extent, even to all the world : with greater *authority* also ; not as Moses spake “ thus saith the Lord : ”—but Jesus' words are, “ *I say* unto you.” His *works*, too, proclaimed him to be Christ. Jesus himself taught this, in his answer to John's disciples §. The Jews also acknowledged it, “ When the Messiah is come, will he

* Matt. ii. 4, 5. John vii. 41, 42.

† Isaiah vii. 14.

‡ 1 Peter v. 4.

§ Matt. xi. 4, 5.

do more miracles?" Nicodemus says, "no man can do these miracles except God be with him." The Jews reckon up 76 miracles of Moses, and 74 of the other Prophets; but St. John (though speaking by figure) testifies of the vast numbers which Jesus performed, "if they were written, the world would not contain the books." The multitude of his miracles appears *passim* in the New Testament. Besides Jesus' power of working miracles (unlike that of Moses, who always obtained his by prayers, &c.) was *inherent in Him*, in whom "dwelt the fulness of the Godhead bodily." This is evident when he even performed them without *word* or *sign*, as in the woman's issue of blood *: and even "whole multitudes sought to touch him, and virtue went out of him and healed them †." This *immanency* is evident also from his conferring the power upon his disciples, apostles, and the first believers. "These signs shall follow them that believe; in my name, they shall cast out devils ‡." Hence he excelled all his precursors, and did all which the Messiah could from prophecy be expected to do.

Jesus also corresponded to the predictions of the Messiah in his sufferings §. For though, from the silence of the scriptures, we know not whether in his

* Mark v. 25.

† Matt. xiv. 34. Luke vi. 17.

‡ Mark xvi. 17.

§ Isaiah liii.

personal appearance he corresponded to one "who had no comeliness," yet the condition of his life was mean and inglorious; "he made himself of no reputation, and took upon him the form of a servant." Hence arose amongst the Jews a contempt of him and his doctrine *; he was "despised and rejected, and they esteemed him not." This contempt ripened into a hatred and persecution, which ended in his death. He was, therefore, "a man of sorrows, and acquainted with grief." But the correspondence holds further in *particulars* :

Zech. xi. 12.—"They weighed for my price 30 pieces of silver."

Matt. xxvi. 15.—"And they covenanted with him for 30 pieces of silver."

Isaiah says—"He was wounded."

All the Evangelists fully shew these, and Christ in his speech to Thomas likewise.—*John* xxii. 25.

Zech.—"He was pierced."

David—"They pierced my hands and my feet."

* *Matt.* xiii. 55.

David — “ They shall laugh him to scorn, and shake their heads, and say, he trusted in God, let him deliver him, &c.—Psalms xxii. 7.

David—“ My God, my God, why hast thou forsaken me.”—Psalm xxii.

Isaiah—“ He was numbered with transgressors.”

Psalms lix. 21.—“ Gave me vinegar to drink.”

Psalms xxii. 18.—“ They parted my garments, and cast lots for my vesture.”

“ He was led like a lamb to the slaughter.”

Thus it *behoved* Christ to suffer, and thus he *did* suffer.

Not only in his passion, but even *after his death*, things were fulfilled in Jesus, which were predicted of the Messias.

“ He made his grave with the wicked, and with

Matt. xxvii. 39 to 43.—
Says the same words.

Matt. xxvii. 46.—“ Eli, Eli, lama sabachthani.”

“ He was crucified between two thieves.”

“ They gave him vinegar, &c.”—John xix. 29.

“ Let us not rend it, but cast lots.”—John xix. 23.

“ So was Jesus.”

the rich in his death *." Jesus was crucified between thieves, but buried in the tomb of Joseph of Arimathea. "The third day he will raise us up†." Christ rose on the third day. "The Lord said unto my Lord, sit thou on my right hand." Now David is not ascended into Heaven ‡, but Jesus is.—Thus, again, we may conclude, that Jesus is the true Messias.

4thly. Jesus corresponds to what was predicted of the Messias respecting the *universality of his kingdom*. "All kings shall fall down before him, all nations shall worship him§." "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession ||." "The mountain of the Lord's house shall be established, and all nations shall flow into it ¶." Now that this has been the case with the Gospel of Jesus, cannot be denied; even in the Apostles' days, we find "MYRIADS of Jews believing **," besides the great number of Gentiles in various parts in Pontus, Galatia, Asia, &c. &c. And notwithstanding the persecutions, the religion so spread, that in little more than *two ages* after the Apostles, the Emperors of

* Isaiah liii. 9.

† Hos. xi. 1.—This is spoken of the people of Israel typically representing Christ.

‡ Acts ii. 34.

§ Psalm lxxii. 11.

|| Psalm xii. 8.

¶ Isaiah ii. 2.

** Acts xxi. 20.

the world gave in their names to Christ, so that “kings came to the brightness of his rising* ;” and “kings were the nursing fathers, and queens the nursing mothers of the church †.”—It may be also observed, that after Jesus’ appearance, all the *oracles* and the worship of famous heathen deities ceased; thus agreeing with prophecy ‡, “In that day I will cut off idols out of the land, and they shall be no more remembered; I will cause the prophets and unclean spirits to pass out of the land §.”

Besides, it is evident, from the *nature* of the doctrine, from the *condition* of the teachers, from the *manner* of their teaching, that its amazing and wonderful spread was owing to *divine* power. For the *doctrine* condemned all other religions; its precepts were ungrateful and mortifying to human passions and inclinations; it taught things hard to be understood; and held out predictions of tribulations, and crosses to its followers. The *teachers* were low and obscure; Jesus himself was the reputed son of a carpenter, despised by the learned of his nation, betrayed, condemned, crucified, deserted; his Apostles were illiterate fishermen. How could the celebrated schools of antiquity, the universities, kingdoms, and Empires of the world come into them, except their

* Isaiah lx. 3.

† Isaiah xlix. 23.

‡ Zac. xiii. 21.

§ Zac. xiii. 2.

doctrine were *divine* ; except Jesus were the Messiah?

The *manner*, too, in which they taught, is a further evidence ; for what they taught was delivered with the utmost simplicity and *plainness* ; with no enticing eloquence, or subtilty of wit, or force of argument. Thus, then, it is plain, that their winning over such multitudes must be attributed to that *divine light* of the word, which dispelled the clouds of all former religions, and proved Him who taught it to be the Messiah.

Recapitulation. As Jesus came at the time predicted of the Messiah ; was born of the same family, in the same place, and after the same manner ; since he taught the truths, performed the miracles, suffered the indignities, received the glory ; and since his doctrine was received in all nations : since all these were done *exactly* as was *predicted* of the Messiah, Jesus certainly is *He*.

Christ's Unction.

Now as Jesus is the Christ, *id est* the *Anointed* ; the next question is, what was the *effect* of his unction, and *how* he was anointed. All the ceremonies prescribed under the law had a reference to Christ : Kings, High Priests, and Prophets were *anointed* ; hence *the anointed* may be concluded to possess all

these offices. The commonwealth of Israel was totally ordered both in constitution and administration with respect to the Messiah; the constitution began by a separation of them from all nations of the earth, with a peculiar promise of a blessed Seed; and this separation was kept up by the administration of a *royal priesthood*, which consisted in three functions, prophetical, regal, and sacerdotal; all these had respect unto Christ, who was the ultimate end of all these offices. As then the separation of the Jewish nation from the Gentiles was to cease at Christ's coming; and as it did not cease whilst this peculiar form of government lasted; so these three functions must have been united in Christ, who made all one.

Again, the Messiah was to bring *redemption* from sin and death, and an introduction into eternal life.

Now, freedom from sin, in respect of its *guilt*, could not be effected without sacrifice; hence a *priest* was necessary: neither could freedom, from sin, in respect of its *dominion*, without a *prophet*, to reveal and warn: neither an introduction into eternal life without irresistible power, hence a *king* was necessary: thus, if Jesus was Christ, he must have united these three characters in himself.

That Jesus was anointed to the *prophetical* office, appears from Isaiah's prediction, and our Saviour's application of it. "The Spirit of the Lord is upon

me, because he hath anointed me to preach the Gospel *.”—“This day is this Scripture fulfilled in your ears †.” Besides, if Jeremiah and John became prophets, in consequence of their preparative sanctification before they were born; how much more eminently must he be such to whose mother it was said “the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee;” and upon whom, when he arrived at 30 years of age, (the period the Levites must arrive at before they entered upon their office,) “the Holy Ghost descended like a dove:” never was such a preparation and an inauguration of a prophet before.

His mission, too, was confirmed by irrefragable testimony; by that of his *precursor* ‡, in the spirit and power of Elias; and by the still stronger evidence of his *miracles*. “I have still greater witness than that of John; the works that I do bear witness of me §.” His miracles also exceeded the number of those performed by all the prophets put together; therefore, never was there so manifest a mission of a prophet.

The prophetic office consists in the promulgation, confirmation, and perpetuation, of the doctrine containing the will of God. This Jesus revealed

* Isaiah lxi. 1.

† John i. 34.

‡ Luke iv. 21.

§ John v. 36.

from his Father ; confirmed by his life and miracles ; ratified by his death and resurrection ; and perpetuated by the appointment of apostles and teachers, whose successors continue to this day. Hence Jesus had so far the *effects* of anointing, as that his *preparation* for the office was most remarkable ; his *mission* undeniable ; and his *administration* infallible.

As Jesus was anointed to the *prophetical*, so he was to the *sacerdotal* office ; not after the order of Aaron, but by *particular* appointment, after that of Melchisedek ; “ God hath sworn thou art a priest for ever, after the order of Melchisedek *.” The sacrifice he offers up, is himself. “ By the offering of this body of Jesus are we sanctified †.” “ He also ever lives to make *intercession* for us ;” and he peculiarly performs the only recorded act of his prototype Melchisedek, viz. that of *blessing*.—It may be here observed, that the High Priests only blessed the people at morning sacrifice, and not at evening ; which was typical of the Messiah’s coming in the evening of the world or last days, unto whom the office of blessing would *peculiarly* belong ‡. “ God has raised up his Son Jesus, and sent him to bless you.” Hence Jesus makes oblation and interces-

* Heb. viii. 3.

† Heb. x. 10.

‡ Because the benediction of the law should then cease, and the blessing of Christ take place.

sion, and bestows blessings upon us ; thus performing all the sacerdotal duties.

The *regal* office of Jesus appears plainly from *prophecy*, his own declaration, and his actions; “Behold thy king cometh, meek, and riding upon an ass*.” “Art thou a king? Thou say’st that I am †.” “His name is King of kings ‡.” “He ascended up on high, and is seated on the right hand of majesty there.” His regality consists in ruling, protecting, and rewarding his people—ruling in their hearts by his laws, which he gives them grace to obey: protecting them from the temptations of the devil, the world, and the flesh, and supporting them under afflictions; rewarding them hereafter with eternal life; and making them kings and priests for ever. He sheweth his *regal* power also by destroying their enemies, sin and death; sometimes even in a temporal way, as in the destruction of the unbelieving Jews; and more fully at his second advent will he demonstrate it, when “he shall put all things under his feet.”

Having thus shewn that Jesus had all the *effects* in a super-eminent degree, which those had who were anointed as prophets, priests, and kings, it now remains to shew the *manner* of his

* Matt. xxi. 4.

† John xviii. 37.

‡ Rev. xix. 13.

unction. Now, the oil with which the ancient Jews used to anoint, was lost in the days of Josiah, long before Jesus; but as it, like other ceremonial matters, was only *typical*, let us see what was the *reality*. On this point St. Peter clearly informs us, "How God anointed Jesus of Nazareth with the *Holy Ghost*, and with *power* *." And as David was twice anointed, 1st. upon his *selection* for the regal office at Bethlehem; and 2nd., at his *entrance* upon the office of Hebron †; so Jesus was twice anointed, at his conception, and his inauguration. Christ's unction corresponded too with a variety of *minutiæ*, observed by the Jews in the ceremony of anointing; *ex. gra.* the holy anointing oil was formed of a variety of precious compounds, and none other was to be made like it; it was poured upon the *head*, as the chief member; the *extremities* were also anointed, to shew the consecration of the whole man: so was Christ anointed with the precious gifts of the Spirit; as our Head it descended upon Him; and its abundant out-pouring sanctified Him wholly.

Recapitulation. Since a Messiah, according to prediction, was to come; since, according to events fulfilling those predictions, he *has* come; since Jesus was, and is He; since he was anointed to all

* Acts x. 38.

† 1 Sam. xvi. 13. 2 Sam. ii. 4.

the offices of the Messiah, and performed, and does perform them all ; since his anointing was by effusion of the Holy Ghost, answering to the typical oil ; Jesus, therefore, is the *Christ*.

The necessity of this belief is evident, because He cannot be our *Jesus*, except he be *Christ* ; He could not *reveal* and *work out* our salvation, except he were a *prophet* and a *priest* ; He could not *confer salvation*, except he were a *king* ; He could not be *prophet*, *priest*, and *king*, except he were the *Messias*.—It is necessary too, to influence our lives and conversations ; that believing He is come, we may not let our actions give the lie to our profession ; for he that acteth wickedly denieth, as far as he is able, that Jesus is the true *Messias*, whose kingdom cannot consist with impiety. It is necessary too, in respect of his *offices*, that we may receive his *preaching* as a *prophet's*, may rely upon his *offering* as a *priest's*, and submit to his *dominion*, and obey His commands as our *king*. It is necessary, lastly, to induce us to conform ourselves to his example ; for, as he was anointed, and thence received his name *Christ*, so do we receive our anointing from him, and thence are called *Christians*, which we cannot truly be except we are conformed, as far as may be, to his image.

Recapitulation. I believe a *Messias* was pro-

mised and predicted ; that, according to the predictions, he is come ; that the person born of the Virgin Mary, in the days of Herod, called by an angel *Jesus*, is He ; that he was anointed to three special offices of Prophet, Priest, and King ; revealing God's will, offering himself as an atonement, subduing our enemies spiritual and temporal, ruling in the hearts of his people, sitting at the right hand of God far above all principalities ; that he will confer upon us eternal life and happiness hereafter ; that the unction which made him *Messias* was not *material oil*, but the *Spirit of God*, poured upon him as the *head*, and conveyed through him to us, as the *members*.—Thus, *I believe in Jesus CHRIST*.

ART. II.—SECT. III. *His only Son.*

After our Saviour's nomination follows His *filiation*, because *Christ* and *Son of God* are inseparable, and were accounted so by the Jews (though since the Saviour has come they deny it,) for they always interpreted the second Psalm of Him. What we translate *only Son*, is properly *μονογενής*, *only begotten*, so that He is alone Son of God, as no other can be. Christ is the Son of God, 1st, By His conception by the Holy Ghost, for the Holy Ghost is God. 2nd. By His *mission* ; Christ urges this argument, " Say ye of Him whom God hath

sent 'Thou blasphemest?' because I said I am the Son of God*." 3rd. By His *resurrection*; the grave is as the womb of the earth, and Christ was, as it were, begotten to another life, when He was raised, and became 'the first-born of the dead.' St. Peter applies this argument†. 4th. From His being *heir* of all things, being "above the angels in that He has a better inheritance‡."

But there is a further and peculiar ground of filiation arising from Christ's *pre-existence* to His *incarnation*. Now that Christ had such existence is evident, 1st. Christ received no other being between His conception and ascension than that which was begotten of the Virgin, and which had its first being here on earth. 2nd. He never ascended in that body *previously* to His final ascension, for otherwise so remarkable an affair would certainly have been noted by the Evangelists, who have recorded so many minute particulars of His life. But Christ says to His disciples, "What and if you shall see the Son of Man ascend up where He *was before*." Christ also frequently says, "I came down from heaven;" and His disciples believed that "He came out from God." 3rd. Christ had not only a bare priority but also a pre-existence, of some certain

* John x. 36.

† Acts xiii. 13.

‡ Heb. i. 3.

duration; for the angel saluted Elizabeth six months previously to the annunciation to Mary; but John says, "He that cometh after me is preferred before me; for *He was before me* *." Christ Himself says, "*Before Abraham was I am.*" The connexion of this answer, with what preceded it, and the Jews' subsequent conduct, in attempting to stone Him, prove the *sense* in which Christ spake it; and in which they also understood it, *viz.* that it was not before Abraham's *name* (as the father of *many nations*) should be fully accomplished, by the coming in of the Gentiles; nor yet that His pre-existence to Abraham was only so in God's prescience; each of which makes the whole account absurd: but that it was in the plain obvious meaning of His *actual* pre-existence to Abraham. 4th. He had an existence before the *flood* and the *creation*. St. Peter says, "Christ was put to death, but quickened by the Spirit, by which He also preached to the disobedient while the *ark* was preparing †;" implying that mediately by His Spirit, in Noah he preached to the old world.

That Christ existed before the *creation* is evident abundantly. "God," says St. Paul, "has in these last days spoken to us by His Son, by whom also

* John i. 15.

† 1 Pet. iii. 18.

He made the worlds*.” In the same chapter God is represented speaking thus to His Son: “Thy throne, O God, is for ever and ever; and thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the work of thy hands.” In the Epistle to the Colossians, too, this creation is plainly attributed to Christ: “In whom we have redemption through His blood—(*this* can be no other than Christ)—who is the first-born of every creature, the image of God; for *by Him* were all things created, in heaven and in earth, whether thrones, principalities, or powers, all things were created by Him and for Him †.”

Neither is this a *figurative* creation, such as is meant when the work of regeneration is spoken of, and man is said to become “a new creation;” the terms principalities, powers, thrones, &c. prevent us from adopting such an interpretation; for these various degrees of angelic hosts have continued holy in their first estate, and never needed a regeneration. The words, therefore, plainly point to the creation of the universe, and correspond with the belief we entertain, when we read in Scripture, “Let us make man in our image.” This is further corroborated by the declaration of St. John: “In the be-

* Heb. i. 2.

† Colos. i. 15.

ginning was the *Word*;" "all things were made by Him," &c. The name *Jesus* was given Him at circumcision; *Christ* belonged to Him from *right of office*. The *Word* is what the Evangelists designate Him by, previously to His incarnation. Whence it is evident that before the creation "the Word was, was with God, and was God;" and therefore well may we suppose that it was He whom the Father addressed when He said, "*Let us make man in our image*;"—"Man is become as one of *us*."

This doctrine of the creation by the *Word*, was no *new* thing. "By the *Word* of the Lord were the heavens made *." "The worlds were framed by the *Word* of God †." Neither is the *interpretation* new. The Jews were constantly taught in the Chaldaic paraphrase, that the *Word of God* was the same with God; and that by that Word all things were made; and it may be observed, that in many places where in the Hebrew the word *God* is used, the Chaldees make use of the *Word of God*; *ex. gra.* "Et creavit *Deus* hominem;" *Hebraice*: "*Verbum Domini* creavit hominem;" *Chaldaicè*. And indeed St. John's briefly naming "the Word," without stopping to explain, shews that He was perfectly understood, and the doctrine believed. Hence

* Psalm xxxiii. 6.

† Heb. xi, 3.

we may conclude, that Jesus Christ (who came down from heaven, and was before John the Baptist, before Abraham, and before the Flood, and the Creation,) had a *real existence* before He was begotten by the Holy Ghost.

The next thing to be shewn is, that the being which Christ had previously to His incarnation was not any *created*, but the *Divine Essence*, and was truly and properly God. This appears from the creation of all things by Him, “for He that built all things was God *.” As also by His name *the Word* which ‘was God,’ and was always by the Jews understood to mean God Himself. It appears too from this, “Being (or rather subsisting) in the form of God, He thought it not robbery to be equal with God, but emptied Himself (εκενωσε) taking (λαβων) the form of a servant, being made in the likeness of men.” This is the proper translation of the words †; whence it appears that His “emptying Himself” consisted in “taking the form of a servant;” and this again consisted in “being made like unto man,” or in his humanity. Now as being in the form of man signifies being *man*, so being in the form of God also signifies being *God*. This is further confirmed by what follows: “Being found in fashion

* Heb. iii. 4.

† Phil. ii. 6, 7.

as a man He *humbled* Himself, becoming obedient unto death ;” where, as His humiliation evidently consists in His becoming obedient to death, so His emptying Himself consisted in assuming humanity. His exinanition, or emptying Himself, must presuppose a previous plenitude, and that plenitude evidently consisted in His being in the form of God.

Again, Christ was as much in the *form* of God as the *form* (*i. e.* the true condition) of a servant, and did therefore as really subsist in the divine as in the human nature. He “ thought Himself equal with God,” and as nothing can be equal with God but what is God, and as Christ could not be *mis-taken* in His thought, it follows that He is God ; and it also follows from the same words that He was God before His incarnation. Besides, Christ takes upon Himself the name of the eternal God, proclaiming Himself to be the Alpha and Omega, the First and the Last *, which in Isaiah † is exclusively ascribed as the title of the great Jehovah. Isaiah, in the year of Uzziah’s death, (758 B.C.) calls Christ “ the Lord, Holy holy holy Lord of Hosts, whose glory filleth the whole earth.” Now

* Rev. i. 11. and ii. 8.

† Isai. xliv. 6.

that Isaiah spoke of Christ we have the warrant of St. John, who says that he “spake of Him,” that is, of Christ *; and Isaiah has assured us that He, whose glory he saw, was the omnipotent eternal God : hence Christ is such.

It is objected that sometimes in Scripture language others are called gods besides the Lord. So now, after proving Christ to be God, we must also shew that He is superior to such other gods, and is the very eternal God. But we find Christ is opposed to those many gods, for they “knew not, neither understood, but walked in darkness †,” whereas Christ knew all things, and was the light of the world.

St. Paul tells us, “there be gods many and lords many,” but that “to us there is but one God, the Father, and one Lord Jesus Christ ‡.” Again, others have made objection that wherever “*God*” is used *absolutely*, as the subject of any proposition, it is not to be understood of Christ; and that where the name *God* is applied to Him it is in an inferior sense. To this we quote St. Paul, “God was manifested in the flesh, justified in Spirit, seen of an-

* Compare Isai. vi. 1. 3. et seq. with John xii. 36, et seq.

† Psalm xii. 6.

‡ 1 Cor. viii. 5, 6.

gels, preached unto the Gentiles, believed on in the world, received up into glory *.” And this God must be understood of Christ, because each one of these propositions is true of *Him*, and all of them are true of *none* but Him; not of the *Holy Ghost*, as being justified by the Spirit, nor of the *Father* as being manifested in the flesh; therefore only of *Christ*. St. Paul again says, “the Church of God, which He has purchased with His own blood †;” which cannot be understood of any but Christ.

We have also “Jesus Christ He is Lord of all ‡.” He is called *ὁ ἀληθινός θεός*, “the true God §.” Thus all shew Christ’s supreme divinity; as lastly does this declaration: “The Jews—of whom, as concerning the flesh, Christ came, who is over all, God blessed for evermore ||.” Here, it is to be observed, that St. Paul is writing to converted Jews and proselytes, by whom the term “blessed” (*ευλογητός*) was always applied to the one God of Israel; and therefore we must conclude that he meant them to understand Christ as partaking of, and being of the very same nature, essence, and power, as the God they had adored under the same name; in short that *Christ is identified with God*.

* 1 Tim. iii. 16.

† Acts xx. 28.

‡ Ibid. x. 36.

§ John v. 20.

|| Rom. ix. 5.

Recapitulation. He who was the Word in the beginning with God ; whose glory Isaiah saw ; who is styled Alpha and Omega ; who subsisted in the form of God ; who has the names and attributes of God ascribed to Him ; He had a *being* before His incarnation ; and that being was the eternal indivisible divine essence, by which He was properly God. But this has been shewn true of Jesus Christ, therefore He was before His incarnation no *creature* but the *true and eternal God*.

The next assertion is, that Christ had not this divine nature of Himself, but by *communication from God*. There can be but *one* infinite divine essence, originally subsisting in itself, otherwise we might infer a plurality of gods. This originally subsisting self-existent being is God the Father. Jesus Christ, therefore, is not the Father, nor originally subsisting, but has the Godhead communicated by the Father ; but though there is perfect equality in this communication, there is this difference, that the Father has His Godhead from none, and the Son has it from the Father. Christ “thought Himself (and therefore was) equal with God ;” but still He is God *of* God, Light *of* Light ; which the Father is not but simply *God, Light*. There is no inequality in the nature and essence, but in the *derivation* of the Christ, and the non-derivation of the

Father; and as the divine nature is immaterial and incorporeal, it is also indivisible; therefore Christ cannot have a *part*, but the *whole*, communicated to Him. Hence Christ says, "I and the Father are one," (ἐν, one thing;) a plurality of persons, but a perfect identity of essence.

The next thing to be shewn is, that this communication constitutes *generation*. That God had always a Son appears from Agur's question, "Who hath established the earth, and what is His Son's name *?"—as also from the words of David, who, speaking of the Messiah, introduces God as saying, "Thou art my Son, this day have I begotten thee †." The most proper generation that we know is a vital production of another in the same nature, with a full representation of his producer; a man begetteth a son of the same nature, though not always of the same similitude, and yet the one is father and the other son. How much stronger is this relationship between God and Christ, when the latter has an

* Prov. xxx. 4.

† Mahomet, knowing it impossible to establish his pretensions of superiority to Christ, if He were allowed to be 'Son of God,' hath amongst his followers corrupted the reading into "Thou art my prophet, I have educated thee." St. Paul, however, (Heb. i. 5.) completely disproves this, shewing that the words belonged in their proper peculiar sense to Christ.

identity of nature, similitude, and glory. Again, a father begets a son who is not the *same*, but *another* man; the son is derived from a separation of substance from his father (which implies imperfection;) he is mortal too, and has a mortal offspring. But the divine nature is not subject to division, and incapable of multiplication. Hence the full perfect nature of God is communicated unto the Word; and that more intimately, and with greater unity and identity, than *can* be in human generation; and therefore God is in a superior sense the true and proper Father of Christ, His true and proper Son. From this St. Paul draws his argument of God's great and infinite love, "who spared not *His own Son*."

The last thing that remains to be shewn is, that Christ is the *only* begotten Son of God, *id. est.* that this word *only*, is restrictive, as to the Father, so also to the Son; so that the Father never had any *other* such Son; neither was there or can be any *other* such only-begotten as Christ. As primogeniture consists in *prelation*, so unigeniture consists in *exclusion* of any other. And here two objections are made: 1st. That others are called the sons of God, to whom the Divine Essence was either communicated or not; if it were communicated then Christ is not the *only*-begotten; if not, then there is no need of

such communication to constitute such *filiation*.
2nd. That the Divine Essence may and was communicated to others besides the Word, *viz.* to the Holy Ghost.

To the *first* we answer, that though we are taught to call God our Father, though Christ calls us brethren; though we are regenerated or renovated by the Holy Ghost, yet this is no such generation as Christ's, but only that of *adoption* through Him. "God sent His Son to redeem those under the law, that we (not that He) might receive the adoption of sons *." Hence it appears that we are by no means such sons as Christ, who is no where called an adopted son. It may be observed that Christ never calls God *our* Father, including Himself with His auditors, but *my* Father and *your* Father, *my* God and *your* God.

To the *second* we say, that although the Holy Ghost partakes of the same Essence as the Father and Son, and thereby becomes the same with them, yet there is a difference in the *mode of communication*, the one being by generation, the other by procession; every thing that is generated proceedeth, but not every thing that proceedeth is generated; so the Holy Ghost is never called the *Son* of God,

* Gal. iv. 4.

but the *gift* of God. The Holy Ghost and the Word both indeed proceed from the Father, and are of the same nature with Him; but the latter is *Son*, because proceeding by way of generation, which the other does not. Jesus Christ, therefore, is the *μονογενὴς υἱὸς τοῦ Θεοῦ*, the only-begotten Son of God.

Recapitulation. Since Christ had a being before His conception; since that being was uncreated and the Divine Essence; since He had that Essence by communication from the Father; since such communication was a proper generation; Jesus Christ is the begotten Son of God; and since that Essence was never communicated by way of generation to any other, Christ is the *only-begotten Son*, as distinguished from the Holy Ghost; the *proper* Son as distinguished from the adopted children.

This belief is necessary, 1st. For the confirmation of our faith in the redemption, arising from the *dig-nity* of our Redeemer, and the efficacy and value of His sufferings. 2nd. To encourage and confirm us in ascribing due honour and glory to Christ; otherwise, since we are commanded to “honour the Son as we honour the Father,” *i. e.* pay divine homage to Him, we should be guilty of idolatry were Christ not God. 3rd. To beget in us a thankful acknowledgment of God’s love. This love is much extolled by the Apostles, but their words would frequently

be but *vain*, were Christ not God ; for though any act of God's, whereby we might be redeemed, ought to call forth transports of gratitude, yet they have much added to the ground for such feeling by saying, " God sent His only-begotten Son ;" " He spared not His own Son ;" because the greater the personage employed, the greater His condescension ; and the nearer His relation to the Father the greater His *love* for us in giving Him.

Hence I believe in Jesus Christ, the Saviour and Messiah ; the true, proper, and real Son of God ; of the indivisible, immultiplicable Essence of the Father, and therefore *totally* communicated to him ; God *of* God, Light *of* Light, very God *of* very God ; that He is exclusively *the* Son, none having the same proper generation ; and that all others who are said to be begotten and called sons, are only so by adoption. Thus I believe in God *the Father* * ; and thus in Jesus Christ *his only Son* *.

" *Our Lord.*"

After Christ's relation, founded upon His eternal generation, follows His *dominion*, as the necessary consequent of His filiation ; for as we believe Him to be the Son of God, so He is *therefore* the Heir and Lord of all His Father's house. For a plenary ex-

* See also Part IV. Article 1st and 2nd, on these two points.

plication of the word *Lord*, we must consider, 1st. its proper notation in scripture language; 2nd. the latitude of its meaning, as belonging to Christ; and 3rd. the application of it, as it regards ourselves and others, when we say "*Our Lord*."

That the title *Lord* is given to Christ in a much superior sense than it is given to man, may be shewn thus. The word *Κυριος*, which we translate *Lord*, is used frequently to translate the Hebrew word *Jehovah*: *ex. gra.* "Thou whose name alone is Jehovah, &c *." "I appeared unto Abraham, Isaac, and Jacob, by the name God Almighty; but by my name *Jehovah* I was not known unto them †." In both these, the word *Jehovah* is translated by *Κυριος*, or *Lord*. It may be here observed, that where the two names, *Adonai* and *Jehovah*, come together, (as in Genesis xv. 2, 3.) it is translated by *δεσποτα κυρι*, thus plainly marking the sense in which *κυριος* is used.

Now that this word is given to Christ, in the same eminence which it bears when given to God, is evident, 1st. since the Jews acknowledged it to belong to the Messiah; 2nd. it is said in Hosea (i. 7.) "I will *save them by the Lord* (*Jehovah*);" again ‡, the *name of the righteous branch* raised unto David,

* Psalm lxxxiii. 18.

† Ex. vi. 3.

‡ Jer. xxiii. 5, 6.

is "*the Lord* (Jehovah), our righteousness." "I will come and dwell in the midst of thee saith *the Lord* (Jehovah), and thou shalt know that the Lord of Hosts hath sent me unto thee *." All these places, (and there are many other such in scripture,) without any doubt, refer to Christ. Thus it is fully shewn, how the title *Jehovah* was given fully to Christ, by the *Prophets*. So it was also by the *Apostles*. In Joel, we read, (ii. 32.) "Whosoever shall call on the name of *the Lord* (Jehovah), shall be delivered ;" and St. Paul manifestly refers this to Christ †, "Whosoever believeth, and shall confess *the Lord* Jesus, shall be saved." Malachi says, (xi. 10.) "*I*, (Jehovah,) will send *my* messenger, and He shall prepare the way before *me*." We read in Isaiah, "The voice of one crying in the wilderness, prepare ye the way of *the Lord* (Jehovah)." Matthew (iii. 3.) tells us, that John the Baptist, who was Christ's fore-runner, "was he of whom Isaiah spake ;" and Zacharias ‡ gives the same testimony, when speaking of John the Baptist, he says, "Thou shalt be called the prophet of *the Highest*, for thou shalt go before the face of *the Lord* to prepare His way." Whence Christ is undeniably *the Lord*, and *the Lord* is *Jehovah*.

* Zech. ii. 10, 11.

† Rom. x. 9.

‡ Luke i. 76.

Nor is this the only sense (implying super-human power and dominion) in which the word *Lord* is taken; as it also is used to signify the word *Adon*, or *Adonai*. "The Lord said unto my Lord," properly, "*Jehovah* said unto *Adon*;" which *Adon*, according to the Chaldaic Paraphrast, means "*Word*," i. e. *Christ*. As *Jehovah* signifies God's independent necessary existence, and the independence of his *single* being; so *Adon* implies power and dominion over all other things necessarily dependent upon Him.

Now, as there were two natures united in Christ, so there are two sorts of power belonging to Him; one *inherent* in Christ's divinity, as maker of all things; the other, an *imparted* power on Him in His humanity; which is partly economical, and partly inherent, or rather inseparably attached to that humanity. As to the first, we are assured that the Word was God, and made all things; therefore, He has an indisputable right of dominion over all. For the second, His unction was an evidence of some power *delegated* to Him; and St. Peter tells us*, "He was made both Lord and Christ;" and St. Paul applies to Christ what David spoke of man, "Thou crownedst Him with glory and honour."

* Acts ii. 36.

Hence, as this power is imparted or given, it must be of a different kind from His divine inherent power. The right of *judicature*, (since God hath committed all judgment to the Son,) is part of this imparted dominion; as is the power of *forgiving* sins; and the power of *altering* the law, as Christ asserted when He declared Himself Lord even of the Sabbath. These powers were not all imparted at once; but part before, and part after, His death and resurrection, when He finally became Lord of the dead and the living, and had all things put under His feet.

As all this power had not the same beginning, so it will not have the same *duration*; some being only economical, and aiming at some particular end, will cease when that end is accomplished; as, for instance, Christ's dominion over His enemies, which will continue till their final subjection, when "He shall then deliver up the kingdom to His Father, that God may be all in all." Nevertheless, Christ will still retain a certain sort of dominion, as heir of His Father's kingdom; and as our Redeemer, whom He hath purchased, and who shall reign with Him as Kings and Priests for ever.

Thus Christ has *two sorts* of dominion; one naturally *inherent* in Him as Creator; the other *imparted* and partly economical, and to be resigned, and partly attached to His humanity eternally.

Christ is *our* Lord—1st. in a *general* and universal sense, whereby He is Lord of all ; and 2nd. in a *particular* sense, as our Redeemer ; for as He conquered our enemies, sin and death ; as He purchased us with His blood ; He is *our* Lord, both by *conquest and purchase*. As to Him we are indebted for all our blessings, and from Him derive all our hopes of future happiness, He is *our* Lord by *right of promotion*. As by our baptismal vows we (as anciently men used to sell themselves,) have sold and devoted ourselves to His service, He is *our* Lord by *right of obligation*.

This belief is necessary—1st. to shew us our condition ; we are not our own, but *His*, and therefore ought to live to Him—2nd. to *enforce*, and *invite* us to obedience ; the former from consideration of His *power*, and the latter from the consideration of His *character*, as the Messiah ; and of what He *did* for us in it. Shall all angels and archangels bow before Him, and shall not we ?—3rd. to regulate our conduct as rulers or subjects, servants, or masters ; knowing we have all a common Lord and Master in Heaven, to whom we must give account—4th. for our encouragement and comfort to *trust* in Him, who is King of Kings and Lord of Lords, and has all power in heaven and in earth.

Recapitulation. I believe that Jesus Christ, the

only Son of God, is the *true Jehovah*, having that *being* which is originally and eternally of itself, and on which all other beings depend ; that by right of emanation from Him, He has power over all things as *God* ; that, as Son of Man, He has a *particular* power in heaven and earth, which is partly economical, partly attached inseparably to His humanity. And though He be Lord of all, by right of creation, yet He is more particularly so of *us*, in virtue of our faith ; for by redeeming us, He is *our* Lord by conquest, purchase, and promotion of us ; as He is also by our obligation, through the covenant entered into by us at baptism.

CHAPTER III.

ARTICLE III.—SECTION 1.

“ Who was conceived by the Holy Ghost, born of the Virgin Mary.”

THESE words distinguish the *conception* from the *nativity*, which was not anciently done, both being understood in the word *born*. We shall consider, 1st. Who it was that was born: 2d. By whose operation He was conceived: 3d. She who did conceive and bear Him. Now the relative, *who*, clearly points out that it was the only and eternal Son of God, who was thus conceived; and in this place, the words conception and birth apply to what was done towards the production of Christ's human nature, when the “ Word was made flesh.” Since the Word was *God*, and what is God cannot cease to be, it follows that Christ was made man by joining the divine to the human nature: but though the divine nature belongs to the Father and Son, yet it was joined to humanity, *only* in the person of the latter. When we say He was conceived and born, we mean

He was really and truly *man*. Hence He is frequently called *Son of Man*; hence He was promised to Eve as *her seed* *; to Abram and to David as *a Son* †; and therefore “it behoved Him to be made like unto his brethren ‡.”

As man consists of two parts, body and soul; so doth Christ. That He had a *body*, is evident from His life; He was sustained by food, suffered hunger, pain, thirst, &c., as we do; and even after His resurrection, His own words confirm this; “Feel and see, for a spirit hath not flesh and bones as you see me have §.” As He had our frailer part the *flesh*, so He did not omit our nobler part, the *soul*. We read “*He increased in wisdom*,” which belongeth not to the flesh; neither can be spoken of the Godhead, whose wisdom is incapable of increase. He had likewise a will distinct from that of His Father, and consequently from His own divine nature, as we learn from His own words: “Not *my* will, but *thine* be done.” The expressions, “my soul is exceeding sorrowful;” “Into thy hands I commend my spirit;” are proofs of Christ’s possessing a reasonable soul, like man, subsisting in human flesh. And since His divine nature could never *cease* to be, nor become what it was *not* before; therefore, He who was God,

* Gen. iii. 15.

† Gen. xxii. 13. Rom. i. 3.

‡ Heb. ii. 17.

§ John iv. 2, 3.

assumed humanity, and was God and man ; having these two natures distinct.

These two natures were *distinct*, for otherwise they must have been either *commixed* or *converted*; they were not *commixed*, for then would Christ be neither God nor man, but a distinct species; besides, it is unworthy of Divinity to suppose it confusable with humanity. Neither could they be *converted* the one into the other; the immaterial immortal Essence of the Godhead could not be converted into humanity, nor yet could humanity be converted into divinity.

Recapitulation. Christ, then, the only Son of God, had a divine eternal pre-existence; He assumed human nature; these natures cannot be unified or made one, by commixtion or conversion; and yet there can be but *one* Christ; therefore the union was not made in the *nature*, but in the *person* of Christ.

ARTICLE III.—SECTION 2.

“By the Holy Ghost.”

When we speak of Christ's conception by the Holy Ghost, we consider, 1st., What is *excluded* by the attribution of it to the Spirit; and 2nd. What is *included* in its operation; First, by the Virgin Mary's question at the angel's salutation, “How

shall this be, seeing I know not a man * ?" all *men* are excluded : as Joseph also is in particular, " Before they came together, she was found with child of the Holy Ghost †." And although he, (Joseph,) is sometimes called Christ's father, it is evident that it is so said only, because " he was *supposed*" to be His father ‡ ; and this too is said in a very particular part, namely, His *genealogy* ; in the genealogy too, given by Matthew (i. 16.) in which we read, " Joseph, the husband of Mary, (εξ ἧς) of *which woman*, was born Jesus."

As all mankind are thus excluded, so is *she* herself also, who could not of *herself* conceive. When, therefore, the angel tells her " with God nothing is impossible," it appears that it was *He* who enabled her to conceive ; and *otherwise*, by inference, it was impossible.

But second, what is *included* in the Holy Ghost's operation is not so easily determined. The prophecy § declares " A virgin shall conceive ;" as did also the angel to the virgin herself || : but the expression is general, and how to distinguish between the operations precisely of the Holy Ghost and of the Virgin is impossible ; only we must deny all will or lust of the flesh, or will of man, in Christ's incar-

* Luke i. 34.

† Matt. i. 18.

‡ Luke iii. 23.

§ Isaiah vii. 14.

|| Luke i. 35.

nation. Christ, however, as to His *humanity*, was made of the substance of His mother; not of that of the Holy Ghost, whose Essence cannot be at all made; and since the Holy Ghost did not beget Him by a communication of His Essence, He is not Christ's Father, though He were conceived by Him. As, therefore, the Holy Ghost did not frame Christ of His own substance, so we must believe that He was not formed of any other substance than the Virgin's; for, as to the *flesh*, He was truly and totally the Son of Abram and David.

This belief is necessary to establish the *purity* of Christ. He had none of our original corruption; and though born of woman, His human nature was sanctified in the womb, and fitted for its union with the Word; thus was He like to us in all things, sin only excepted. As our *Redeemer*, it is necessary to believe thus of Him; that as the first Adam was the fountain of impurity, the second Adam should be the fountain of righteousness.

Again, the manner of His conception shews the grace of God; for the Spirit, which is called the gift of God, sanctified our human nature in the womb; so that the *grace* was co-existing, and in a manner co-natural with it, in the person of Christ. Lastly, we are commanded to be *holy*, as He is holy; and by this we learn whence our holiness

must proceed ; as He was sanctified at His conception, so are we at our regeneration by the same Spirit.

Recapitulation. I believe that the eternal Son of God was conceived and born ; and so made man, by taking to Himself the human nature, consisting both of body and soul, and conjoining it with His divinity in the unity of His person : that the Word was thus made flesh : was conceived in the womb of a woman ; not indeed in the way of human propagation, but by the mysterious operation of the Holy Ghost, whereby a Virgin beyond the law of nature was enabled to conceive : and thus what was conceived, was originally and totally sanctified : and thus “ I believe in Jesus Christ, *who was conceived by the Holy Ghost.*”

ARTICLE III.—SECTION 3.

“ *Born of the Virgin Mary.*”

What this acquaints us with is first her name, *Mary* ; second, her condition, a *virgin* ; third, *her action* ; she *conceived and bare* our Saviour. As to the first, there is nothing particular to observe, except that it is the same as *Miriam*, who was instrumental, along with her brothers Moses and Aaron, in bringing the children of Israel out of bondage.

Nothing is expressly mentioned of her family, though it be necessary to believe that she was of the tribe of Judah and family of David; and also that it was that particular Mary, who was espoused to a man named Joseph. It may be here observed, that in Matthew (i. 16.) it is said that 'Jacob *begat* Joseph;' and in Luke (iii. 23.) *Heli* is called *the father* of Joseph. Now as the Jewish females never had their genealogies mentioned, so it is probable that Matthew gives the true, *proper* genealogy of Joseph; and Luke his *adopted* one, arising from his marriage with Mary, the daughter of Heli; and hence her descent may be easily traced. But the title added to her name, "*Virgin*," sufficiently designates her from all others.

Now that the Messiah was to be born of a virgin, is evident from prophecy. He was to be of the 'seed of the woman,'—not *seeds*, as of *many* Christs; and not of *woman* generally, or of her in her relation unto man; but determinately and particularly of her sex and substance. Jeremiah (xxxi. 22.) declares a *new* creation; "a woman shall compass (or enclose, *i. e.* conceive) a man." Now it *could* not be a *new* creation, if this conception were understood to require the co-operation of man with her. Isaiah (vii. 14.) says expressly, "A virgin shall conceive and bear a son, called Emmanuel." This requires no comment.

Now that this Mary, the mother of Christ, was a virgin, is evident from the Evangelists. That she was a virgin when and after she was espoused to Joseph, appears from Luke (i. 27 ;) that she was so *before* she had conceived, appears from Matthew's express words, "*Before* they came together, she was found with child of the Holy Ghost." That she was so *after*, from his application of the prophecy, "A virgin shall bring forth *" to her.

That the virgin was really and properly a *mother*, appears from the following considerations :

1st. We acknowledge that according to the prophecy and annunciation, "A virgin shall conceive," "thou shalt conceive;" she by the enabling power of the Holy Ghost, *did* conceive.

2nd. That she did also nourish and increase what was so conceived by her own substance †, *οὐσπ̄ εγκυψ̄*.

3rd. That she brought Him forth by a proper parturition ‡. Thus, therefore, she is frequently, and with the greatest propriety, styled Christ's mother.

The belief of her virgin maternity is necessary, 1st. That we might be assured of Christ's having our true and proper nature. 2nd. That He might be properly man, and yet without sin, even from His

* Matt. i. 23.

† Luke ii. 5.

‡ Ibid. ii. 6, 7.

very conception; "the Lamb without spot." 3rd. That He might fulfil the prophecy, in being of the seed of Abraham and David, according to the flesh.

Recapitulation. Thus I believe that a virgin named Mary espoused Joseph, but that both *before* and *after* she continued a pure virgin; and being such, she conceived, by the power of the Holy Ghost enabling her, and in due time naturally brought forth the only-begotten Son of God; who thus assumed our nature, was born under the law without any spot or original corruption, that He might deliver us from sin; that He was born of that Mary, the Virgin, who was of the house and lineage of David, that He might sit on His throne, and rule for ever; and thus "I believe in Jesus Christ, *born of the Virgin Mary.*"

CHAPTER IV.

ARTICLE IV.—SECTION 1.

*Suffered under Pontius Pilate ; was crucified, dead,
and buried.*

JESUS CHRIST *suffered*. To understand this fully we must consider Christ both as to His office and His person.

1st. His *office*. That the promised Messiah was to suffer, appears clearly from Isaiah, who declares the sad sufferings of the Messiah thus : “ He was to be a man of sorrows ; oppressed ; afflicted ; wounded ; bruised ; brought to slaughter ; cut off from the living *.” This prediction so manifestly belongs to the Messiah, according to the declaration of the prophet, that the Jews, who resolved to expect a *glorious* Messiah, have been obliged to invent *two* ; one a *suffering* Messiah, of the tribe of Ephraim ; the other a *conquering* one, of the tribe of Judah. But this is false, as no such Messiah is ever named as of

• Isai. lii. 8.

Ephraim in Scripture ; and whenever the *Messias* is mentioned, He is always represented in one and the same person ; “ the seed of the woman ; ” “ the seed of Abraham ; ” “ the son of David ; ” the “ ὁ ἐρχόμενος ; ” it was not *they* but “ *He* who was to come.” It will be indeed sufficient for *Christians* to hear what St. Paul says of the Son of Man, “ that He must needs have suffered * ; ” and also what St. Peter tells us, “ Now the Spirit of Christ which was in the Prophets, testified beforehand the sufferings of Christ †.” Besides the very argument of the *Jews* as to *two* *Messiahs* makes *for* us, inasmuch as it shews the twofold character which Christ was to sustain.

2nd. Now that Jesus *did suffer* is sufficiently apparent from the whole of the Gospels, and is freely confessed even by His enemies ; therefore we shall say no more on this point.

3rd. We also hold that all the *sufferings* of Christ were *agreed upon*, and made a matter of compact between Him and the Father. “ Of a truth against thy holy child Jesus, Herod, Pontius Pilate, with the Gentiles and people of Israel, were gathered, to do whatsoever *thy* hand and *thy* counsel *determined before* to be done ‡.” This also appears by a com-

* Acts xvii. 3.

† 1 Pet. i. 11.

‡ Acts iv. 27.

parison of the Prophet's words with those of the Apostle. In the condition of "making His soul an offering for sin *," we see the condition of *suffering propounded*; in the words "Lo, I come to do thy will, O God †," we see what was propounded *undertaken*. These *sufferings* were also *revealed* by the prophets. St. Paul asserts, that He "said no other things but those which the prophets and Moses did say should come, that Christ should suffer ‡:" the prophets said expressly the Messiah should suffer: and Moses intimated it clearly in his ceremonial institutions; as in the paschal lamb being slain; the lifting up of the brazen serpent in the wilderness; the atonement by blood when the High-Priest went into the Holy of Holies, &c. &c. Now all these sufferings thus revealed were *undergone* by Christ. This appears plainly from a comparison of His life with the prophecies, so that we cannot hesitate in concluding with St. Peter, "those things which God declared by all His prophets that Christ should suffer, *He hath fulfilled §.*"

Having shewn the sufferings in His office, we shall now consider them in His *person*. By reference to the preceding part of the Creed it will be

* Isai. liii. 10.

† Acts xxvi. 22.

‡ Heb. x. 7.

§ Ibid. iii. 18.

found that it was Jesus, the eternal only-begotten Son of God, and our Lord, who was conceived by the Holy Ghost, and born of the Virgin Mary, who did actually suffer under Pontius Pilate. And throughout all His sufferings of hunger, thirst, scourging, death, He suffered in His *office* as Messiah, in His *person* as Jesus the Son of God, the divine eternal Word.

But *divinity* is incapable of *passion*, and as Christ's divine nature is common to Him with the Father, and Holy Ghost, if He suffered in it, they must have been co-sufferers; but the perfection of the Godhead is incapable of suffering, and as we ascribe the passion to the Son alone, we must therefore attribute it to that nature which was *His* alone, *viz.* His *humanity*. This consisted, as we do, of soul and body, and was the proper subject of His passion; so "Christ suffered for us in the flesh *," to which His divinity was *attached*, not *commixed*. When we say that God did suffer, and again that the Godhead is incapable of passion; it can only be solved by considering the conjunction of *two natures* in *one person*, whereby what is said of each nature, is attributable to one and the same person, Jesus Christ the Son of God: His human nature suffered as

* 1 Pet. iv. 1.

much as though it had been alone ; His divinity as little as though it had not been conjoined. Thus He who as to office was Messias, as to person was Son of God, *suffered*, not in His impassible Deity, but in His passible humanity.

His sufferings, in this Article, are *limited* to what took place between the time of Pilate's governorship (which was a little before His baptism) and His crucifixion. These sufferings were part in *body* and part in *soul*. Though the former be now glorified, yet while He was on earth it was subject to all the pains and sufferings that ours are. His weariness, His hungers, His thirstings, His scourging, His crown of thorns, His buffetings, the piercings of the nails, &c. constituted His *bodily* sufferings. Those of His *soul* were such as our souls are capable of : apprehension of evil, sadness, sorrow, anguish of mind, causing Him to cry out, " My soul is exceeding sorrowful, even unto death *." We read that " He began to be sore amazed †," or, as the original words imply, "pressed down with consternation, horror, and amazement," causing Him to pray " with strong crying and tears unto Him that was able to save Him from death §." Though we cannot ascertain the extent of these sufferings, yet they appear

* Matt. xxvi. 38.

† Ibid. xx. 33.

‡ Heb. v. 7.

to be far above what any of *us* could bear ; so that the Evangelist represents Him in His agony “ sweating, as it were, great drops of blood.” And, indeed, if we recollect that Christ understood so perfectly the *evil* and *guilt* of sin, that He was so zealous for God’s glory, so compassionate towards mankind, so abhorrent of sin, we cannot wonder, since “ on Him the Lord laid the iniquity of us all,” at the dreadful state of suffering which He underwent ; and that “ no sorrow was like unto His sorrow, wherewith the Lord afflicted Him in the fierce day of His anger,” when God laid on Him the load of the transgressions of so many millions of sinners. Hence the Saviour of man suffered in the whole nature of man ; in His body by internal infirmities and external injuries, in His soul by fears, sorrows, and inexpressible anguishes.

A belief in His sufferings is necessary, 1st. To assure us of His *humanity*, since His divinity is *impassible*. 2nd. Because otherwise He would not have been our *atonement*, for “ without shedding of blood there is no remission of sins.” 3rd. Because it behoved Christ to suffer, that He might purchase eternal happiness for us. 4th. That we might feel assured of His compassion, as our High-Priest, for our afflictions. 5th. That we might learn from Him how to bear the chastenings of the Almighty.

Recapitulation. I believe that the only-begotten Son of God, of the same essence with the Father, really did suffer for us, not in His divinity but in His humanity; that as He is a perfect Redeemer of the whole man, so He was a complete sufferer in the whole man, both soul and body; in the latter by pains and infirmities, in the former by sorrows and dreadful anguish. Thus I believe our Saviour *suffered*.

ART. IV.—SEC. 2. “*Under Pontius Pilate.*”

This fixes the *time* of Christ's suffering, and is conformable to the Ancients' mode of computation, which was referred to the time of governors. *Pontius* was his family name; *Pilate* his cognomen; he was a Roman of the Equestrian order. Sixty years before Christ's birth, the Jews were made tributary to the Romans, under Pompey the Great; but, during the life of Hyrcanus, the High-Priest, in the reign of Herod the King, and his son Archelaus, they were governed by their own laws; when the latter was banished by Augustus, they became a part of the province of Syria, and had a Roman Governor. Coponius, Ambivius, and Rufus, were governors at the time of Augustus; and Valerius Gracchus, and Pontius Pilate, under Tiberius. The

office was a *Procuratorship*, and usually had no power of life and death attached to it ; this belonged to the President of the Province. But the Jews being a refractory, rebellious people, their Procurator (to relieve the President of Syria, who had to manage the whole province,) had this power vested in him ; and thus it came to pass, by an act of God's providence, that Christ (according to the *predictions* of the Prophets,) suffered by a mode of punishment not prescribed by the law of Moses. The Jews acknowledge that they lost their power, forty years before the destruction of Jerusalem, which sufficiently establishes the truth of what the Evangelist represents them as saying, "it is not lawful for us to put any man to death."

It is singular that this Pilate should commit such an act of injustice, as, by his own confession, "I find no fault in Him," it is plain he did ; he even made this confession *thrice* ; his wife, too, had a vision, and admonished him not to do so ; yet still he crucified Him. It appears, however, he was of a rough irreconcilable spirit, and was also avaricious ; he persecuted to death numbers of the Jews, who would not submit to receive the bucklers stamp'd with Cæsar's image, (which thing was an abomination to the Jews) ; and would not remove them after their most submissive entreaties, till sharply rebuked by

the Emperor. He seized upon their sacred treasures to make an aqueduct. He mingled the blood of the Galileans, when they came to worship God at Jerusalem, with their sacrifices. Thus we may the more readily account for his conduct ; which may be attributed to a desire to pacify the Jews, and prevent them from representing his rapacities and cruelties to Tiberius. St. Mark, indeed, says expressly, that he acted thus, because “ he was willing to content the people.”

The naming of Pilate was *necessary*—1st., to fix the *time* of Christ’s passion ; for some have attempted to unsettle it, and thus pave the way for overthrowing the Gospel, by destroying its historical evidence. 2nd., Because he is a strong evidence of the certainty of Christ’s death, and of His innocence, both in his public declaration, and in his letters to Tiberius. 3rd., Because it elucidates the difficulty of Christ’s dying in a manner different from Jewish customs.

I believe, therefore, that Jesus Christ, the eternal Son of God, suffered under Pontius Pilate, *after* the 15th year of Tiberius, the Roman Emperor ; and *before* His death ; that Pontius Pilate, the Procurator, though he pronounced Christ to be innocent, condemned Him to the painful death of the cross, to please the Jews ; and thus fulfilled the ancient pro-

phacies.—And thus I believe Christ suffered *under Pontius Pilate*.

ART. IV.—SEC. 3. “*Was Crucified.*”

The *crucifixion* of the Messiah (which was the stumbling block to the Jews,) was prefigured by types; *ex. gra.* Isaac's bearing the wood for the sacrifice, as Christ bore His cross: by the lifting up of the serpent on the pole, “even so must Christ be lifted up;” by the preserving *whole* the bones of the Paschal Lamb, signifying that Christ must suffer the death to which breaking of bones belonged, and yet was to be preserved from it. It was also foretold in prophecy, “they shall look on Him whom they pierced *;” “They pierced my hands and feet †.” Against these two predictions the Jews have particularly, but vainly argued, because they are most clearly pointed at Christ.

Now that He was crucified is most plainly and historically evident; He was condemned—delivered to the soldiers—flagellated—He bore His cross—went forth to Golgotha, and was there crucified between two malefactors. His address to Thomas, “reach hither thy hand and thrust it into my side,” &c. shews it was a *real* crucifixion. As to the *nature* of the

* Zac. xii. 10.

† Psalm xxii. 16.

punishment ; when the Roman Emperors were converted to Christianity, this sort of punishment was forbidden, out of respect to the death of Christ.—The cross consisted of an upright beam fixed in the earth, and a transverse piece fixed near its top, at right angles ; to this latter were Christ's hands nailed ; and on a smaller piece, also fixed in the upright beam below, His body rested, and his feet were fastened with nails ; His head crowned with thorns, resting against the top piece, above the transverse one ; and above His head, a tablet, on which was inscribed the account of His crime or accusation, ἡ ἐπεγραφή της αἰτίας ; which was “ Jesus of Nazareth, *King of the Jews.*” Upon *this* it was that Pilate consented to crucify Him, because He made himself a King in opposition to Cæsar. This punishment was *dreadful*, so that merciful judges generally ordered the delinquents to be put to death first. It was also *infamous*, no freeman ever suffering it, only slaves and fugitives ; it being considered the greatest indignity that the Romans could contrive to shew their detestation of such as were esteemed below human nature.

It is necessary to believe Christ's crucifixion ;—1st. because He thus became a “ *curse* for us ;” for “ *cursed* is every one that is hanged on a tree.”—Now, though this had no reference to crucifixion,

because it was not a Mosaic punishment, yet those who were put to death, were sometimes gibbeted afterwards, and thus were accursed by law. It is also necessary, 2nd., because all “were under the curse,” and liable to judgment; which liability and curse Christ took away, nailing it to His cross; (it being an ancient custom to cancel a bond by striking a nail through it.) It is also necessary, 3rd., that we might learn to crucify the body of sin in *our* flesh, as Christ crucified *His*. 4th., That we might learn patience from comparing His greater sufferings with ours. 5th., To shew us the exceeding sinfulness of sin that required such a sacrifice. Lastly, That the publicity of His death might assure us of its reality.

Recapitulation. I believe that Christ, the Son of God, that He might cancel our bond, and curse against us, took upon Himself humanity, and submitted in it to the unjust bitter pain and shameful ignominy of the cross. Thus I believe in *Christ crucified*.

ART. IV.—SEC., 4. “*Dead.*”

Christ not only felt the extremity of punishment in crucifixion, but also finished His life according to Divine predictions, by a full dissolution and proper death. This death was *prefigured*. The circum-

stance of Isaac's not dying, is no objection against it; for as 'without shedding of blood there is no remission of sins,' (without death there is no proper sacrifice); so Isaac's *being saved alive*, doth not deny the death of the antitype, but rather suppose it, as presignifying His *resurrection* from the dead; "from whence Abraham received Him in a figure *." It was always necessary for the Paschal Lamb, the type of Christ, to *die*. The prophecies also foretold it. "He was cut off from the living." "He made his soul an offering for sin †." Therefore, "Christ, our passover, *is slain* ‡." Of His death, even His persecutors, who thirsted for His blood, were thoroughly persuaded; it was intimated, too, by the strange convulsions of the earth, eclipses, &c.; by the act of the soldiers, who brake not His legs, but pierced His side, from whence flowed water and blood, emblems of the sacraments, Baptism and the Eucharist.

As Christ was truly and properly man, so He underwent a true and proper death; His soul was separated from His body by the external violence of crucifixion—"He gave up the ghost §." As Christ took upon Him all our *infirmities*, save sin,

* Heb. xi. 19.

† Isa. liii. 7.

‡ 1 Cor. v. 7.

§ Luke xxiii. 46.

so He did the necessity of dying, when any extrinsic violence caused the separation of soul and body. It was, indeed, in His power at any time to deliver Himself from His persecutors, even to “come down from the cross;” but when by an act of His will, He accepted the torments, it was impossible for His soul to continue any longer in His exhausted body.—Neither did He *subduct* His soul before its natural time, for then we could not properly say that the Jews *slew* Him; but St. Peter says of Him, “He was crucified and slain,”—“whom *ye slew* *;” thus saying they were the authors of His *death* as well as crucifixion. Wherefore He did die a true and proper death. But as there were two modes of His existence, one of His human parts, soul and body; the other of His natures, human and divine; so His death referred only to His human existence, His divinity continuing to bear the same relation to His soul and body as it did before. For as Christ was conceived, born, and did suffer in the hypostatical union, so he was buried, and descended into hell; the union of the two natures, however, remaining undissolved by the subsistence of the second Person in the Trinity.

Again, since we are taught that *God died for us*, it could not be so, were not the Deity united to the

* Acts ii. 23, and v. 30.

soul and body, at the moment of their separation. Neither, since God does not subtract His grace without a cause, can we suppose He took away His grace from "one without sin." As to His exclamation of desertion, "Eli, Eli, Lama Sabachthani,"—"My God, my God, why hast thou forsaken me *!"—it only implies a bereaving of certain supporting comforts that might mitigate torments. His body and soul, therefore, were disjoined by violence; but as no power is available against Omnipotence, its union towards each remained entire; and by virtue of this the soul and body were afterwards re-united.

This, His death, was necessary to fulfil Christ's prophetic character, when He declared "by what death He should die;" and that He might fulfil the "Testament," which implies the death of the testator. He taught us as a prophet too, as well by His *example* as His precept; exhibiting in this His death a pattern of meekness, patience, humility, obedience, and charity. 2nd. It was necessary, in His *sacerdotal* office, that He might make an offering for sin; as our passover be sacrificed for us, and by His *own blood*, enter into the holy of holies. God was offended with us, and He who reconciled us must bear our punishment and die, to satisfy infinite justice; and

* Matthew xxvii. 30.

thus He became an experimental Priest, knowing and compassionating our infirmities. 3rd. It was necessary in His *kingly* character; "Christ died and rose that he might be exalted by God, and become Lord of the dead and living." Thus by His blood and death was our atonement made and redemption wrought.

Recapitulation. I believe that Christ the Son of God did in our nature, which He took, really and truly *die*; so that by the violence of His torments His soul actually separated from His body; and though neither of them was separated from His divinity, yet they were from each other; and that the body, bereft of the soul, was left without vitality. Thus "I believe in Jesus Christ, who was crucified and *dead*."

ART. IV.—SECT. 5. "*And buried.*"

Christ's burial was predicted, by *type*, as in Jonas; by *prophetic word*, "thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption;" "He made His grave with the wicked*." Now that He was so buried is evident; and it is the more remarkable, as by the Roman law those who

* Psalm xvi. 9, 10. Isai. liii. 9.

had been crucified were left exposed to animals. But the Jews had a law, "whosoever is hanged on a tree shall not remain all night there;" therefore they begged Pilate, particularly as the next day was the Sabbath, to let the bodies of Christ and the two malefactors be buried. And that He was buried with the rich is evident from the history; Joseph of Arimathea providing a sepulchre, and Nicodemus, a ruler, the spices. Thus the burial of the Son of God was performed according to all the customs of the people of God; being embalmed with spices; wrapped in linen cloths; and laid in a tomb, the entrance to which was secured by a massy stone.

The belief of His burial is necessary, 1st. To assure us more convincingly of His *death*, Pilate being very inquisitive about it before he permitted Him to be buried. 2nd. To dispose us to bury our old man with its affections and lusts. 3rd. It was convenient to shew us the *respect* which ought to be paid to the dead bodies of men, and more particularly of Christians, who are temples of the Holy Ghost; for when Christianity prevailed, the Romans ceased to burn their bodies.

Recapitulation. I believe that the Son of God, for confirmation of His real death past, and verity of resurrection to follow, was buried with all the Jewish

rites of anointing, binding up, &c. and was deposited in a new sepulchre, in which, a stone having been rolled to its mouth, He was entombed. Thus "I believe Christ *was buried.*"

CHAPTER V.

ARTICLE V.—SECTION 1.

“ He descended into Hell; the third day he rose again.”

THE former part was not stated in the Creed till nearly four hundred years after Christ; but as we believe that all which the Creed contains is to be found in Scripture, so, though the words “ He descended into hell,” are not in it, yet they are implied and may be gathered from it. The texts usually quoted are, “ Now that He ascended, what is it but that He descended first into the lower parts of the earth * ?” “ Christ was put to death, but quickened by the Spirit, by which He went and preached to the spirits in prison † ;” but these two texts are ambiguous. The third is more decisive, when Peter, quoting David’s prophecy, “ thou wilt not leave my soul in hell,” applies it to Christ, and says, “ he being a prophet, spake of the resurrection of Christ, that

* Eph. iv. 9.

† 1 Peter iii. 18.

His soul was not left in hell, neither did *His* flesh see corruption*.” Hence this part of the Article may infallibly be deduced. For, if *His* soul was not *left* in hell at *His* resurrection, it must have been there *before*; but it was not before *His* death; therefore, it must have been there in the intermediate time, between *His* death and resurrection; and as *His* body, though in the place of corruption, did not see corruption; so *His* soul, though in hell, did not remain there; each by virtue of the same prophecy. We must, therefore, confess, that *Christ’s* soul was in hell.

Now, what is meant by *hell*, and by *his descent* into it, is not easily determined; and there are many opinions on this point, as 1st., that *His* descent is no more than a simple *efficacy* of *His* death upon the spirits of the dead detained in hell; 2nd., that it was a *real* suffering of the torments of the damned; 3rd., a *metaphorical* suffering of them in *His* mind, when *His* soul was overwhelmed with a sense of God’s wrath; 4th., that soul is taken for body, and hell means grave; 5th., that the nobler part of man, the soul, is taken for the whole man, and hell means the simple state of death, or a permansion in death. But all these appear controvertible from Scripture;

* Acts ii. 25—31.

The first, by plain inference, from “the soul of Christ not being *left* in hell;” implying more than a simple efficacy; the second, from Christ’s being without sin, and therefore not liable to the pangs of remorse which the damned feel; the third, because the article plainly refers to something *between* His death and resurrection; the fourth possesses no certainty of interpretation in Scripture; besides, having professed already a belief in His *burial*, it would be needless to profess again His being laid in the grave; the fifth, because, if ‘descending into hell,’ means no more than to *die*, then having professed a belief already that He was *dead*, it was needless to add ‘He descended into hell.’ The most probable and generally received opinion in the church, is, that the soul meant the superior part of our humanity, which Christ took; and that hell is a place distinct from heaven and from this world, whither men’s souls are conveyed after death; that in *this* place God did not suffer the assumed soul of His son to stay, but brought it shortly from thence. This doctrine of the soul’s separate existence is taught in various parts of Scripture; *ex. gra.* our Saviour’s words are, “fear not them which kill the body, but are not able to kill the soul*.” He also teaches us the same

* Matthew x. 18.

doctrine in the parable of Dives and Lazarus; neither can we conceive that the soul is in a state of sleep or unconsciousness, being neither happy nor miserable; but that some, by the mercy of God, are in a place of rest, and peace; others, by the justice of God, in one of pain and misery. The righteous Abel was the first inhabitant of the former.

Now, as the souls are separated at death, it follows that the soul passes by a real motion from the body, and is placed in a particular state; and this is what we mean by Christ's descent into hell; that the more noble part of His humanity, viz. His reasonable soul, was carried into those parts where the souls of men before departed, were detained. But for what *purpose*, and to what persons, or souls, He went, is a disputed point, and there exists a variety of opinions on the subject; 1st. that He went to translate out of Hades, the common receptacle of spirits, all the souls of the faithful, from righteous Abel to Christ, to bliss; 2nd. that He went to preach to the spirits of those who were properly in hell, (i. e. in torment) and who had disbelieved in Him; and to give them an opportunity of repenting, and being saved; 3rd. that He went to contend with, and overcome the powers of Satan.

But these opinions have no warrant from Scripture. As to the 1st., we are taught by the parable

of Dives and Lazarus, that the good are immediately happy after death ; as to the 2nd., this life is taught to be the only state of probation ; as to the 3rd., if it means any thing, it must mean that He conquered satan and led captivity captive, and therefore delivered spirits under His power ; which is contradicted above.

The true idea seems to be, that Christ descended into hell in order that to complete man's redemption, He might undergo every thing to which man was subject, in life as well as death : His body was laid in the grave, His soul translated into the usual receptacle for souls ; but neither was the latter left there, nor did the former see corruption. By this descent of His, we have security and freedom from fears as to those regions of darkness ; as, by His ascension, we have hopes of heaven. We have confidence that satan shall exercise no power over our souls, knowing that our Captain hath led the way, and returned a conqueror over sin and death, which all faithful believers in Him will do likewise.

Recapitulation. I believe that when Christ's sufferings were finished, His soul was separated from His body ; that it did not die, but went into the place appointed for the souls of all that die for their sins ; but because He had no sins, and had also made full atonement for others, it was not left there ; nei-

ther did His body see corruption. Thus affording ample encouragement and security to all true Christians when they die. And thus I believe Christ *descended into hell..*

ART. V.—SEC. 2. “*He rose again.*”

This part has always been received and kept without addition or diminution. That Christ was to rise from the dead was *predicted by prophecy*; “my flesh shall rest in hope, for thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption;” upon this the Apostle reasons, shewing that it was spoken of Christ’s resurrection*. And to shew that there was to be no subsequent death of Christ, he quotes this other prophecy in which God, speaking of Christ, says, “I will make an *everlasting* covenant with you, even the sure mercies of David;” from which latter words it is evident, that of this covenant *Christ* was the mediator; and having ratified it by His death once, He was to continue His office of mediator for ever. His resurrection was also *prefigured by types*; as, by *Joseph’s* sufferings from his brethren, and his subsequent exaltation; and by *Isaac*, who figuratively died and was raised again.

* Acts ii. 29.

That Christ did rise again, is confirmed by evidence human, angelical, and divine : by the pious women who went to anoint Him ; by His Apostles ; by five hundred disciples ; nay, even by his enemies, the soldiers, who watched Him, to whom appeared an angel bright as lightning, under whom the earth shook while Christ became alive ; and these things they told to the Chief Priests, their employers : by *angels* also which appeared, one of whom said, “ He is not here, but risen : ” by *divine* testimony, God sending his spirit upon the Apostles, which testified to them that Christ had risen. Thus “ God raised up Jesus, and shewed him openly *.”

ART. V.—SEC. 3. “ *From the dead.* ”

The proper notion of a resurrection is, that *that* which was before, and was corrupted, is reproduced the *same* thing again. Now by a true but miraculous *generation*, Christ was made flesh, and lived a true and proper life : He suffered also a true and proper dissolution by death, His soul being separated and body left without vitality : afterwards the same soul was united to the same body, and He lived the same man again. The *verity* of His cor-

* Acts x. 40.

poreity He convinced His disciples of, by saying to them “handle me, and see, for a Spirit hath not flesh and bones, as ye see me have * :”—the *identity* of His body by saying, “Behold my hands and my feet, that it is *I* myself †.” “Thomas, reach hither thy hand, and thrust it into my side, and be not faithless, but believing ‡.” His body, therefore, with which He rose, must be the same with which He died. His eating with His disciples, His conversing with them, and *discoursing* from the Scriptures, all shew the reality of the resurrection, and of the reunion of the rational soul and body; so that He rose from the dead by a true and proper resurrection. The meritorious cause of Christ’s resurrection was *Himself*, through His obedience and passion; so that whatever of Him suffered, in virtue of that suffering, was raised again. The efficient principal cause was God: for nothing but omnipotence can raise the dead; and Christ’s resurrection is generally, therefore, attributed in Scripture to God Himself, for none but God is omnipotent. But as the Son and Holy Ghost are of the same essence with the Father, and are with Him God omnipotent, therefore Father, Son, and Holy Ghost did raise Christ from the dead: hence the propriety of Christ’s

* Luke xxiv. 39.

† Ibid.

‡ John xx. 27

declaration, "Destroy the temple (of my body) and I will raise it up." "I have power to lay it (my life) down, and I have power to take it again." Thus, therefore, it is true, that God raised His Son, and that the Son raised Himself. Thus I believe in the reality and verity of Christ's resurrection, and that He *rose from the dead*.

ART. V.—SEC. 4. "*The third day.*"

The *time* and the *day* were both *typically pre-figured*; the former by Jonas being three days in the fish; and the latter by the waved sheaf, the first-fruits of harvest, which was offered on the day after the Sabbath. As Jonas remained, so did Christ, three days in the earth *: and as the waved sheaf was lifted up, and by it were consecrated the other sheaves, which were previously profane; so Christ was lifted up, and accepted by God as a consecration of sinners; for "if the first-fruits be holy, the lump is holy †." A certain time of Christ's perman- sion in death seems necessary, that no doubt might exist as to its reality; therefore, though Christ's re- ward of resurrection was due *immediatly* after His passion, yet He delayed it. But to prevent the un-

* Matt. xii. 40.

† Rom. xi. 16.

pleasant results of a contrary extreme, *viz.* of remaining too long; lest His body's identity might be doubted; that His disciples might not be held in suspense; that He might shew Himself to the soldiers who watched Him, and whilst His crucifixion was yet fresh in memory; He rose on the *third day*.

Now though it is said that as Jonas was three days and nights in the whale's belly, so must the Son of Man be three days and nights in the heart of the earth*; yet Christ was only *part* of two days and a *whole* one, and two nights in the earth. But it is evident from the Scriptures, that this was a common mode of computation, to consider the day and night as inseparable, and to call the *part* of a day a whole day; and thus Christ was three days and three nights in the earth synecdochically.

The day on which Christ died was the day of preparation both for a Sabbath, and a festival; "for that Sabbath was a high-day:" and as the Sabbath was always on the seventh day, therefore Christ died on the sixth day, or Friday, which from the *blessings* it has brought us is called *Good Friday*. It is also every where stated that He rose again on the first day of the week, early in the morning; He must, therefore, have lain in the grave the whole of the in-

* Matt. xii. 40.

tervening Sabbath. Hence Christians consider the old Sabbath as buried with Him, and keep their Sabbath on His resurrection-day.

The Jewish Sabbath was of special and individual appointment; *special* as to the *seventh* day, in imitation of God's ceasing from creating; and *individual*, in commemoration of the Israelites being delivered on that day from Egypt. And as there was a change ordered by God in the computation of the months, "this month *Abib* shall be unto you the beginning of months, it shall be the first month of the year to you*;" so Christians having a much greater deliverance wrought, *changed* their hebdomadal account, and kept the *first* day instead of the seventh. We find also that the Apostles constantly assembled together on the first day; and from this practice, and the resurrection being on that day, it got the name of *Lord's Day*; thus St. John, "I was in the spirit on the Lord's Day." This practice of primitive believers in consecrating Christ's resurrection-day, has been continued by Christians in all ages, and by this mark they were and are known from those of other professions†.

The belief of Christ's resurrection is necessary,

* Exod. xii. 2.

† The Mahometans observe the sixth day in memory of their pretended prophet's flight.

1st. To strengthen our faith in His divinity. 2nd. To assure us of our justification, for the resurrection of our Surety was an evidence of His absolution from the burden, which He took upon Himself, and consequently an absolution of those for whom He was surety. 3rd. To confirm our hope of a resurrection to a future life, Christ preparing the way. 4th. To incite us to rise from the death of sin to a life of righteousness.

Recapitulation. I believe that the eternal Son of God, who was crucified, and died for our sins, did revive and raise Himself to life, by re-uniting His same soul and same body, being then the same person as before; that He died on the sixth day of the week, Friday (day before the Preparation), and rose on the first day (Sunday) following; which day on that account, is observed by Christians as a perpetual Sabbath, until His coming again. Thus I believe “the *third day* He rose again from the dead.”

CHAPTER VI.

ARTICLE VI.

“He ascended into Heaven; and sitteth on the right hand of God the Father Almighty.”

CHRIST'S ascension was prefigured *typically* and declared *prophetically*. The High-Priest, who was a type of Christ, made an atonement once yearly, and entered into the Sanctum Sanctorum, or Holy of Holies. The Jews believed that the tabernacle was a representation of this world, and the Sanctum or Holy Place, a figure of the highest heavens; and as the priest did enter with the blood of the sacrifice into it, so was Christ, through His own blood, to enter really into heaven. David also prophesied, “Thou hast ascended upon high; thou hast led captivity captive; thou hast received gifts for men *;” which (from its latter clauses) is evidently applicable to none but Christ, who alone “led captivity captive,” and received the most glorious gifts for men.

* Psalm lxxviii. 18.

Christ's ascension was not *metaphorical*, implying that He obtained only a more glorious state of body, for *that* He obtained after His resurrection : nor yet was it one resulting from His *hypostatical* union, by which it might be said that when His divinity was joined to His humanity it was in heaven : but it was a *real local translation* of the Son of Man, as *man*, by which that body became substantially present in heaven, and no longer locally present on earth. This ascension was performed visibly in presence of His Apostles. " For when He had spoken unto the disciples, while they looked steadfastly towards heaven, He went up *." An *eye-witness* was not necessary to the act of His resurrection, but it was to His ascension ; for whatsoever was a proof of His life after death, was also a proof of His resurrection : but as their eyes could not witness His *session*, it was necessary they should see His ascension. Angels also bore testimony to His resurrection, telling the disciples " This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven †." Hence it is plain that the Son of God, who died and rose again, did with the same body ascend up into heaven. Heaven must be here un-

* Luke xxiv. 50, 51.

† Acts i. 10.

derstood to mean the place of greatest dignity in the courts above, where Christ was with the Father before His incarnation.

This belief is necessary to strengthen our faith in Christ's coming from God; to confirm our hopes of heaven; to induce us to act as pilgrims here, traveling to a better country: and also the ascension was necessary in order that His disciples might receive the Holy Ghost; for Christ Himself said, "If I go not away the Comforter will not come to you; but if I depart I will send Him unto you *."

Recapitulation. I believe that Jesus Christ after He rose, did with the same soul and body, by a true and local translation, convey Himself from earth into the heaven of heavens; the glorious presence of the majesty of God. And thus "I believe in Jesus Christ who *ascended into heaven.*"

ART. VI.—SEC. 2. "*And sitteth at the right hand of God.*"

That Christ was to sit at the right hand of God was prefigured typically and foretold expressly; *typically* by Joseph, who was exalted to the administration of regal power and splendour with Pharaoh, from whom, however, his authority emanated †;

* John xvi. 7.

† Gen. xli. 40.

and thus is Christ exalted, and to Him is given power over things in heaven and earth, the original authority still remaining in the Father; *prophetically* by David, "Sit thou at my right hand, till I make thine enemies thy footstool *." And that this was spoken and understood by the Jews of Christ, is evident from Christ's quoting it as referable to Himself, and none of His adversaries being able to answer Him †.

That Jesus did take His session, is evident from the writings both of Evangelists and Apostles; *ex gra.* "He was received up into heaven, and sat on the right hand of God ‡;" and it was also asserted in Christ's declaration, "Hereafter shall ye see the Son of Man sit on the right hand of the power of God §."

The *right hand* of God, must be taken *metaphorically*. God being a spirit, consists not of bodily parts; hence the phrase is only an accommodation of language; and as the right hand is an emblem of active power—a session at it is emblematical of honour; and as every gift proceeds from the hand of the giver, so Christ's session at God's right hand is emblematical of His power, glory, and felicity in

* Psalm cx. 1.

† Matt. xxii. 44.

‡ Mark xvi. 19.

§ Luke xxii. 69.

that celestial presence where there is fulness of joy and at whose right hand are pleasures for evermore *. As to His *sitting*, it must not be taken literally as determining any *posture*, but simply a state of permanency or being; thus St. Paul says, "He *is* at God's right hand †;" and St. Stephen saw Him "*standing* on the right hand of God ‡." Hence it may be understood, that Christ dwells in heaven, with permanent happiness and regal and judiciary power, entering thus upon that glorious state which "worthy is the Lamb that was slain to receive."

David was in this point a *type* of Christ, in his being anointed King over Israel seven years before his accession; and for seven years after, in his reigning over Judah only; and subsequently over all Israel; so Christ was born King of the Jews; yet did not exercise dominion till his ascension, and then, over his disciples only; and subsequently over the "fulness of the Gentiles."

The *effect* of his regal power is to subdue his enemies, which are temporal and spiritual; the former are those who visibly opposed Christianity, as the Jews, Romans, and unbelievers in all ages; the latter are sin, Satan, death. His temporal enemies, the Jews, the Romans, and opposing heathen nations,

* Psalm xvi. 11.

† Rom. viii. 34.

‡ Acts vii. 55.

have been partly subdued, and the remainder will be so in due time : and so are the spiritual ones, as far as they oppose him ; but they are not *annihilated*, that they may be subservient to the demonstration of his justice. In the mean time Christ destroys the power of sin, Satan, and death, in his true believers through the power of his grace : but not in the wicked ; over whom sin and the devil continue to have power. Christ will also ultimately destroy the last enemy death, by rescuing captives from his power : and He must thus reign till He hath put all things under his feet. This has not yet taken place, therefore Christ is still in his session : but when it does, then his regal power, *as connected with the mediatorship*, will be resigned, that “ God may be all in all.”

Still, however, we may not believe that Christ will cease to be King ; for this was the reward of his suffering, and of course it will not cease when the work is done ; for “ he shall reign for ever ; ” and we shall “ reign with him as kings and priests for ever.” The Fathers therefore added to the Nicene creed, “ whose kingdom shall have no end,” against the heresy of those who denied the eternity of Christ’s kingdom.

The belief of Christ’s session is necessary to incite us to obedience, as his subjects ; to create in us an assurance of protection ; and also that we

may have the inestimable benefits of his continual intercession with the Father.

ART. VI.—SEC. 3. “*Of God the Father Almighty.*”

The last words of this section were not in the very ancient creeds : and it may be observed that the term is here *παντοδυναμος*, signifying power in operation ; whereas, in the first article, it is *παντοκρατωρ*, implying authority of dominion.

God's power may be considered as to its *propriety* and *universality* ; the propriety in the *potency*, the universality in the *omnipotency*. The potency consists in a proper, innate force, by which he is able to produce real and true effects ; and because this power cannot have any possible impediment or resistance, therefore it is almighty ; and He, to whom all things are possible, and to whom nothing is impossible, is properly omnipotent.

Now God is *Almighty*—1st, because all power in the creature is derived from Him, the Creator ; and hence He is the *fountain* of all might, and the source of every power in the universe : 2nd, because nothing can *resist* or oppose His will, in the least ; hence all things are equally facile to Him, who has an infinite excess of power beyond all resistance :

3rd, because of the *infinite extension* of his power reaching to the execution of all things imaginably possible.

God's omnipotency, however, cannot effect those things which involve in themselves a manifest *contradiction*: *e. g.* He cannot make that *not* to have been which *hath* already *been*. Neither can He effect those things which *are* incongruous with His divine perfections; *e. g.* God cannot *lie*; and cannot be *deceived*: thus God is omnipotent, and God only.

But God the Father, *as such*, is not the *only* Almighty; for so is God the *Son*, and God the *Holy Ghost*; each of them possesses infinite power *as God*. The Father, therefore, is not here called Almighty by way of *exclusion*; but to shew that Christ, being at the right hand of God, is invested with greater power than he exercised before.

The belief of God's omnipotency, is necessary to impress us with *fear* and *reverence* for his infinite Majesty: to confirm our *faith*; for otherwise we could not believe miracles, or rather there could not have been any if He were not omnipotent; but since He is so, why should we disbelieve any thing He propounds? It is also necessary to promote a *sure trust* in *His* promises, who cannot lie nor be deceived, nor prevented; and lastly, to give *life* to our

prayers and devotions to Him who can give us all things we ask.

Recapitulation. I believe that Jesus Christ ascended into the highest heavens, after all His sufferings for our redemption, and sat down on the throne of God, in virtue of His office of mediator, as our judge and king; which last office shall continue to Him for ever: that the right hand of God signifieth absolute power to do all things that do not imply a contradiction, either in themselves, or in relation to His perfections. And thus 'I believe in Jesus Christ, who sitteth at the right hand of God the Father Almighty.'

CHAPTER VII.

ARTICLE VII.

“From thence he shall come to judge the quick and the dead.”

THIS article containeth four propositions—1st., that Christ shall come again; 2nd., that He shall come from heaven; 3rd., that He shall come to exercise the office of judge; 4th., that the objects of that judgment will be, all who have ever lived, or are then alive, upon earth.

That the Messiah was to have a *second advent*, is abundantly evident from Scripture, in which Christ's *glorious* advent is as often predicted, as His *humiliating* and suffering one; *e. g.* Daniel says, (vii. 13, 14.) “I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him before him. And there was given him dominion and glory; and a kingdom; that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not

pass away." The Jews themselves confessed, that this *Son of Man* meant the Messiah, and that the words were descriptive of His coming. But they make it void by a subsequent false interpretation; saying, if the Jews continued wicked, the Messiah should come in humility, as Zachariah prophesied, (ix. 9.) "lowly, and riding upon an ass." But these are *two several* predictions, and must be *severally* fulfilled. The first indeed, Christ's humiliating advent, (as we have shewn) has taken place; and His glorious one is to follow. Of this we have the testimony both of angels, of prophecy, and of Christ himself. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven*." "If I go to prepare a place for you, I will come again and receive you unto myself†." "Behold He cometh with clouds, and every eye shall see him, and they also which pierced Him‡."

The *place* from whence He is to come, is that whither He ascended, viz. from the heaven of heavens; the right hand of power, where the last article mentioned Him as sitting in the fulness of majesty. The *end* of His coming is, to judge the quick and the dead.

* Acts i. 11.

† John xiv. 3.

‡ Rev. i. 7.

That there is a *judgment to come*, is demonstrable :
1st. From the operation of our conscience in us, approving the good, and condemning the bad ; creating complacency from the former, and a “ fearful looking for judgment ” from the latter. 2nd. From a consideration of God’s necessary attribute, *justice* ; and a review of the affairs of this world, where frequently the wicked prosper, and the good suffer : Hence there must be either no judge ; or He must be *unjust* ; or there *must be* a future judgment.— But there *is* a God, and therefore a supreme judge ; He also must necessarily be just, and therefore there must be a judgment. 3rd., It is made a subject of clear revelation, that “ it is appointed unto men once to die, and after that the judgment *.” The predictions of Christ and His Apostles are so many, and so plain every where in Scripture, that no more need be said on this point.

The next consideration is, *who* shall judge ?— Now, as the law is God’s, and we His subjects, so none should judge us by that law, but God, to whom the actions to be discussed are due : and therefore God is judge of all ; and whoever is God, is judge of all ; and, therefore, since Father, Son, and Holy Ghost, are each God, it follows that they will all judge

* Heb. ix. 21.

the world ; the first and last, *virtually* ; and the Son virtually and also *executively*. There is a supreme *autocratical* judiciary power, and one also *delegated* and derived : the former Christ has, in common with the Father and Holy Ghost, as God ; the latter He has from the Father expressly, and Holy Ghost concomitantly, as *Son of Man* ; not indeed because he was *man*, (for then any man might be judge,) but because *He* only, of the three persons of the Godhead, was united to humanity ; and, therefore, from His affinity to us, and sense of our infirmities, most fit to represent infinite mercy, and mildness, and equity. And not only was this executive power entrusted to the Son, in respect of *us*, who are to be judged, but likewise in respect of *Himself*, as a reward for His humiliation and sufferings. And as the Father never took upon Himself the nature of men or angels, so “He judgeth no man,” (and the same applies to the Holy Ghost,) but “hath committed all judgment to the Son *.”

Hence we see the justice of God in so highly rewarding that Son of Man, (who submitted to be judged, condemned, and put to death for us here,) in making Him judge of all the world ; and causing all the sons of men to bow before His throne, and to

* John v. 27.

receive judgment and sentence at His hands. And, indeed, if we look to *ourselves*, whom would we appear before, rather than Him who is of the same nature as ourselves ?

This office of Christ is frequently declared in Scripture by figurative and parabolical representations ; as that of a “ husbandman gathering wheat and tares, laying up the former and burning the latter * ;” of a “ shepherd dividing his sheep from the goats † ;” of a “ master exalting his faithful servants, and punishing his unprofitable ones ‡.” Thus, it abundantly appeareth, that *Christ shall be the judge.*

The next thing is the *nature* of the judgment.—The *reality* of it consists in the final determination of the eternal condition, both in soul and body, of all persons. According to Scripture representations, there shall be a tribunal, and a throne, or judgment seat ; upon this shall be Christ our judge, before whom “ we must all appear,” and before whom “ shall be gathered all nations §.” Then an account of our actions is to be given to Christ on his judgment seat, and “ He will bring to light the hidden things of darkness, and will make manifest the coun-

* Matt. xiii. 30.

† Matt. xxv. 31.

‡ Matt. xxv. 19.

§ Rom. xiv. 10. Rev. xx. 12.

sels of the heart, and bring every work into judgment, with every secret thing, whether it be good or evil *."

After this manifestation of all men's actions, there will be passed upon their persons a definitive *sentence* of absolution or condemnation according to those actions. After the sentence, then followeth the *execution* of it; "these shall go away into everlasting punishment, but the righteous into life eternal †."

Thus appears Christ's *majesty* in his session on the throne; his *authority* in assembling all before him; his *wisdom* in discovering the secrets of all; his *justice* in condemning sinners; his *mercy* in pardoning believers; his *power* in executing sentence.

Next we are to consider *who* are the persons to be judged and sentenced. They are the *quick* and the *dead*. By the *dead*, must here be understood all who ever have died before Christ's advent; and by the *quick*, those who shall then be found alive upon the earth. None indeed shall be judged whilst dead, but those who are dead shall be restored to life, and then be judged. As to the *quick*, some have thought that they must die first, (as all

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* 1 Cor. iv. 5.

† Matt. xxiv. 48.

men before them have done), and then be raised immediately ; but this is contradicted by St. Paul, who speaking of the resurrection *, says, " We who are alive, and remain until the coming of our Lord, shall not prevent them who are asleep ; the dead in Christ shall rise first, then we, who are alive and remain, shall be caught up together with them in the clouds to meet the Lord." He also expressly tells us †, " We shall *not all sleep*, but we shall be *changed*," so that the *mutation* shall be unto the quick as a resurrection. Hence it appears that in the end of the world, all the generations of the dead shall be revived ; and with the then present living generation, so continued, shall stand at Christ's tribunal ; who shall truly judge both quick and dead.

This belief of a future judgment is necessary, 1st. To dispel all dangerous doubts, and to assure us that the world is under the providence of God, who disposeth and dispenseth all below, and will balance and clear up all things hereafter. 2nd. To excite us to leave off our besetting sins, which will hereafter be brought in array against us. 3rd. It is necessary to profess faith in Christ as our Judge, for the strengthening of our hope and comfort ; remembering that though our offences merit eternal punish-

* 1 Thess. iv. 15.

† 1 Cor. xv. 51.

ment, yet our compassionate Redeemer shall be our Judge, and we shall not be judged according to the strict rigor of the law, but according to the mildness and mercy of the Gospel.

Recapitulation. I believe that the Son of God, with that human body with which he died, rose again, and ascended, shall hereafter come from heaven; shall gather those that are alive at his coming, and all those that have previously died; shall cause them to stand before his judgment seat; shall judge them according to their deeds; shall deliver the reprobates to eternal punishment; shall reward the true believers with eternal happiness in his most glorious kingdom.—And thus I believe in Jesus Christ, who shall *judge the quick and dead*.

CHAPTER VIII.

ARTICLE VIII.

“ I believe in the Holy Ghost.”

“ I BELIEVE” (Credo), is the same word as is prefixed to the beginning of the Creed, and virtually understood before each Article ; it is only mentioned again here because so many particulars concerning the Son had *intervened*. Every one that is baptized, is understood to acknowledge that there is a Holy Ghost, and therefore, (premising that the word GHOST or GAST in the ancient Saxon language signifieth “ *Spirit*”), we shall proceed to enquire *what the Holy Ghost or Holy Spirit is*. First, he is a *person* : in the same manner as the Father and Son are persons. The Scriptures speak of him by such attributes as can only belong to a *person* ; and if any things are attributed to him which are inconsistent with a *person*, they are in those passages attributed to the Spirit, not in his personal capacity.

First—the Holy Ghost is clearly opposed to acknowledged evil persons ; “ The Spirit of God departed

from Saul, and an evil spirit from the Lord troubled him *.” In the New Testament we are told “ not to grieve the Spirit of God †;” “ That he maketh intercession for us ‡;” “ That he searcheth all things, even the deep things of God §.” Christ says thus to his disciples ||, “ The Comforter, (or Advocate,) which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, he shall testify of me.” Again he says, “ If I go not away, the Comforter will not come ; but if I depart *I will send him* unto you :”—“ He shall glorify me, for He shall receive of mine, and shew it unto you.” Now all these passages imply a distinct *personality* ; and cannot by metaphor be referred to God or Christ. The last passage but one cannot be referred to God ; for though God may *send*, yet He is never *sent* ; still less is He sent *by another*, and in the *name* of another. Neither can the words of the last passage be referred to *God* or *Christ* ; for Christ cannot receive of Christ and shew it ; neither can God receive of Christ and shew it. But it is again objected that sometimes the Spirit means *God* ; and sometimes the *person* upon whom it operates ; making thus a double prosopopeia. But the passage, “ He shall receive of *mine*, and shall shew it unto

* 1 Samuel xvi. 14. † Ephesians iv. 30. ‡ Romans viii. 26.

§ 1 Corinthians ii. 10.

|| John xiv. 26, 27.

you," completely destroys each prosopopeia : the first, "*he shall receive*," is improper of *God* ; and is certainly not *Christ*, because he is speaking of another ; neither is it the *person* to whom he shall shew it ; for it would be absurd to say, " Saint Peter shall shew to Saint Peter." The Holy Ghost then is manifestly a *Person*, distinct from the person of the Father, and distinct from the person of the Apostle in whom He worketh ; and hence has a *proper Personality*. Neither are such expressions, as sometimes are said to be repugnant to the personality of the Holy Ghost, *actually* so : as, that the Holy Spirit " is given ;" for so is the Son said to be given,—" God gave his only begotten Son." And as to those that are repugnant, we acknowledge that the *operations* of the Spirit have sometimes the name of the Spirit ; but yet this does not at all make against our argument, since we have shewn that there are *many other* passages in Scripture which would be utterly absurd, were the Holy Ghost not a separate *Person*. Hence we conclude against Jew and Socinian, that the Holy Ghost is not simply a *quality*, but a *Person*.

Second, the Holy Ghost is a *divine uncreated* Person. " For who knoweth the things of man, save the spirit of man, which is in him ? Even so the *things* of God knoweth no man, save the Spirit of

God *.” That this Spirit of God is the Holy Ghost, is undeniable ; that it is *in God* may be plainly inferred. Hence the Holy Ghost being the Spirit of God, which is in God, is not a created person ; for that which is in God cannot be created ; and the Holy Ghost has been shewn to be a *person*, therefore he is an *uncreated* person. Again, an irremissible sin may be committed against the Holy Ghost † ; but if he were not a person, a sin could not be committed against him ; and if he were not uncreated or divine, the sin could not be irremissible. Again, all *created* things were made by *Christ* ‡ ; but the Spirit of God was not made by Christ ; therefore the Spirit of God can be no created person. Again, he by whom Christ was conceived was no *creature* ; otherwise Christ could not be called the Son of *God*. Hence, therefore, the Holy Ghost being a person, and being also uncreated, we conclude against the heresy of Arians and Macedonians, that he must necessarily be *God* : and also that He is *that* God in whose name we are baptized. This is further shewn by Saint Peter, when rebuking Ananias and Sapphira for “ tempting the Spirit of the Lord,” he goes on to say, that in “ lying unto the Holy Ghost,” they had lied unto *God*.

* 1 Cor. ii. 11.

† Matt. xii. 31.

‡ 1 Cor. xv. 17.

But though the Father be God, and the Holy Ghost God, and (because there cannot be two Gods) both the *same* God ; yet they are distinct in *person*, though united in nature. For the Holy Ghost “ proceedeth from the Father ;” is “ sent by the Father ;” is “ sent by the Son ;” and therefore cannot be the *Father*. Neither is He the *Son*, for the last above reason. And moreover the Son says, “ He shall receive of *mine*, for He shall glorify *me* ;” therefore He is not the Son. Therefore He is neither Father nor Son. Again, when the Spirit of God descended upon Christ at His baptism, “ Lo, a voice from heaven, saying, This is my beloved Son *.” Here the Holy Ghost is manifestly distinguished from the *Son*, on whom He lighted, and from the *Father*, who spake from heaven.

The Holy Ghost, therefore, is the *third Person* in the Trinity : not third in point of *time*, but in *order*. The Godhead emanated from the Father to the Son ; so the Father is first, the Son second ; and as it emanated from the Father and Son to the Holy Ghost (in both cases, however, this being done from all eternity), so the Holy Ghost is third in *order* in the Trinity. This order is plainly taught in the baptismal rite, which is in the name of the Father, Son, and Holy Ghost.

* Matt. iii. 16.

The Holy Ghost *proceeds from the Father and Son*. As the Father and Holy Ghost are the same God, and yet distinct in personality, the one must have the same nature from the other: but because the Father hath it from *none*, it follows that the Spirit must have it from the Father. Christ says, “the Spirit which proceedeth from the Father*.” Now this Spirit also proceeds from the Son; and though this is not expressly stated in Scripture, yet it is *implied*. For, because the Spirit proceeds from the Father, He is called the Spirit *of the Father*: but the same Spirit is also called the Spirit *of the Son*, in various passages of Scripture; *ex. gra.* “God hath sent the Spirit of His Son into our hearts†;” therefore it is plain He proceedeth from the Son also. Again, because the Holy Ghost proceedeth from the Father, He is therefore *sent* by the Father; but He is also sent by the Son, “whom *I* (Christ) will send.” If, then, the Holy Spirit be called the Spirit of God the Father, because He proceedeth from the Father; so being called the Spirit of the Son, He therefore also proceedeth from the Son.

The Holy Ghost, therefore, is no quality or operation, but a person; not created, but divine; and truly and properly God: yet not the Father, though

* John xv. 16.

† Gal. iv. 6.

the same God with Him; and not the Son, though the same God with Him: the *third* in order of the Trinity; because as the essence of the Son emanates from the Father, and He is therefore the *second*; so the essence of the Holy Ghost emanates from Father and Son, and therefore He is the *third*.

Thus much for what the Holy Spirit is in Himself; the next thing is what is His *office*. Now from His name, Holy Spirit, may be inferred His office; because He is a Spirit of holiness, His office is to *sanctify* us. Not that He is a *minister*, as implying a subordinate agent; for He is a divine Person, and therefore *above* all ministration. But all the Persons in the Godhead are represented in Scripture as concurring to our salvation, and taking a share in it. As the Son, therefore, takes His part in our *redemption*, so does the Holy Ghost in our *sanctification*; for we are all impure, unfit for the eyes of infinite purity, but the Holy Ghost creates in us a spirit of holiness, and renders us vessels of sanctification. Thus much for the nature and office of the Holy Spirit. Now this sanctification is opposed to our corruption, and answers to its *latitude*, and therefore supplies every want. Wherefore, since we are by nature void of all saving truth, and unable to know the will of God, it is evident that the revelation of God's will to the Church at large,

and the illumination of man's soul in particular, whereby he is disposed to the obedience of the faith, are the Holy Spirit's office.

The second part of His office is the regeneration of man, an inclining of our affections to the will of God, and a renewing of all the parts and faculties of the soul. The third part is to lead, direct, and govern us in our actions and devotions : and since we know not how to pray as we ought, " the Spirit maketh intercession for us." The fourth part is to join us as members to Christ our head ; " for by one Spirit we are all baptized into one body ;" and " He that is joined unto the Lord is one Spirit *." Fifthly, it is the office of the Spirit to create in us a love of God, the assurance of whose love to us we have in the pledge of the Holy Spirit, which is given to all believers here, and is a foretaste and earnest of happiness hereafter. Sixthly, to sanctify and set apart persons for the ministry, ordaining them to intercede between God and His people ; to teach them ; and to administer the sacraments. The same power which illuminated the Apostles fitted them for the *ordination* of *others*, and thus prepared the means for a successive ministry to the end of the world.

* 1 Cor. vi. 17.

The necessity of this belief appeareth from the nature of the Creed, whereof it is an essential part. For the Creed is a profession of the faith into which we were baptized ; but since we were baptized in the name of the Father, Son, and Holy Ghost, we must of course profess our belief in them all three. Second, it is necessary also that we may desire His good and excellent gifts ; and God will give them to us if we ask faithfully. Third, that the will of God may be effectual to promote our sanctification ; that our body, the temple of the Holy Ghost within us, be not defiled. Fourth, to strengthen us in all our weakness and afflictions ; that in the midst of them we may be filled with righteousness and peace and joy in the Holy Spirit. Sixth, for the continuation of a successive order of ministers to be preserved among us, to watch over the flock of God, as they that must give account.

Recapitulation. I believe that, besides all other spirits whatsoever, there is a *particular Spirit*, which is truly and properly a *Person*, of real subsistence, uncreated, and eternal God : not God the Father, nor Son, but the Spirit of Father and Son, the third Person in the Trinity, proceeding from Father and Son : that He is perfectly and infinitely holy in Himself, and the cause of all holiness in others ; revealing the pure will of God ; inspiring

the blessed Apostles; illuminating true believers; rectifying their affections; regenerating their nature; uniting them to Christ; directing and influencing them in their actions and devotions; purifying and sanctifying their souls and bodies for their eternal acceptation with God. Thus *I believe in the Holy Ghost.*

CHAPTER IX.

ARTICLE IX.

“The Holy Catholic Church; the Communion of Saints.”

THIS Article has undergone some variation: in some Creeds it is placed the last; in others the latter part is omitted, and the former augmented by the word Catholic, which was added by the Greeks, and received into the Latin Creed. For the word *Church*, it appears to be derived from κυριου οικος, ‘the house of the Lord,’ that is, of Christ; which words have been contracted and corrupted into κυριακος, kyriac, kirk, church. But the Greek word εκκλησια, used by the Apostles, signified in its origin a *calling forth* (εκ καλεω) in its general acceptation, and in time, came to mean an assembly of men.

The Church has sometimes been taken for all beings, angels and men, worshipping God: and again, excluding the angels, it hath been taken to comprehend all sons of men believing in God since

the foundation of the world. But though all who pleased God, from the beginning of the world, were accepted by Him through Christ; yet since Christ came not to redeem angels, and spoke of building Himself a Church, when the Jewish synagogue was about to fail; so the term Catholic Church is here restricted to Christianity and its professors. Now we find after Christ's promise to Peter, "Thou art Peter, and upon this rock I will build my Church;" and after His ascension, when Peter had converted three thousand souls, which were added to the hundred and twenty disciples; that *then* there was a *Church*; for after that we read, "The Lord added to the Church daily." This appears to be the origin of the Christian Church, which evidently consisted of the Apostles, former disciples, and recent believers in Christ; and was of a nature capable of daily increase, its members continuing steadfastly in doctrine and fellowship, in breaking of bread, and prayers.

Now, though this Church appears to have been *one*, and our Church in the Creed is understood to be *one*; yet because the Church being *one* in origin, and afterwards divided into many (its members becoming members of several Churches), so our Church is *one* now by *complection*, receiving the members of all Churches into union. It is neces-

sary to consider how these several Churches are united in this *one*. Now the word *ἐκκλησία* (signifying an *assembly* generally) was used also for the *congregations* under the Mosaic law (in the Septuagint); and it has also sometimes been taken for the place in which persons meet for public worship. In the New Testament the *Church* always signifies a company of professing Christians. Though, indeed, sometimes the Churches of God are represented as being *many*; sometimes as comprehended in *one*; for we find that the believers in a single house are called a Church; “the Church in the house of Priscilla.” We find also that distinct Churches are mentioned in divers countries; *ex. gra.* “the Churches of Samaria and Galilee, of Syria and of Cilicia.”

But we find also that though distinct Churches are named as existing in one country, yet the Apostle addressed himself to them under the notion of their forming *one Church*; *ex. gra.* “Let your women keep silence in the *Churches* :” whereas the Epistle in which these words occur is dedicated to *the Church* at Corinth. So we read also not of the Churches, but *the Church* at Jerusalem; of *the Church* at Antioch, &c. From which it appears a collection of several congregations (each of which may be called a *Church*.) may be, and is properly

one Church, by virtue of their subordination to one ruler or Bishop. Now as several Churches are reduced to the denomination of *one Church* in relation to their single governor ; so all the Churches in the world may be reduced to the same denomination, by virtue of their subordination to one Governor and Lord, Christ the Bishop of our souls : and therefore as single persons professing faith in Christ, by unity of congregation form the particular Churches where they live ; so *all the Churches* in the world, however distant and dispersed, are members of the *general universal and Catholic Church*, which is *one* by unity of aggregation. And thus I believe in *one Holy Catholic Church*.

It is next to be seen in what the *unity* of the Church consists. Now the first Church consisted of believing and baptized persons, converted to the faith, continuing steadfast in doctrine and fellowship, and breaking of bread, and prayers ; they all were built upon the same rock, professed the same faith, received the same sacraments, performed the same devotions : and therefore were reputed members of the same Church. Whence it appeareth that the unity of the Church (independently of its *head*, which is one Christ, and of its *life*, which is one Spirit) depends upon its *original*. There is but one foundation, which is Christ ; for though the Apo-

ties and Prophets are sometimes called foundations, yet Christ is the *corner-stone*, which connects them. This stone "was laid in Sion;" there was the first Church built; and to that Church all subsequent true believers and Churches are added: this is a unity of *origination*. Second, there is a unity of *faith*; there is one Lord, one faith; and that faith *once* delivered to the saints; which whosoever receive, embrace, and profess, must necessarily be accounted *one*, in reference to their profession. Third, there is a unity of *sacraments*; for as the Israelites were all baptized in the same cloud, and the sea, and all ate the same spiritual meat and drank the same spiritual drink, and hence were *one* people of God: so all believers were and are washed in the same regenerating laver of baptism; eat the same bread, and drink the same cup, and are *one* by *communication*. Fourth, there is a unity of *hope* and of *charity*; all looking forward to the same recompence of reward, and keeping the bond of charity amongst themselves. Lastly, there is a unity of *government* and *discipline*, by virtue of which Christ ruleth in all; the several pastors and guides of each being set apart, according to Christ's appointment, successively from the Apostles' time. By all these means, millions of persons, and multitudes of congregations, are united into one body, and

become one Church. Hence by the name of *Catholic Church*, is understood a body or collection of persons professing faith in Christ, assembled in several places of the world for the worship of God, and united into one by virtue of the same Head, faith, sacraments, and discipline.

The next thing is the *existence* of the Church, by which is meant the actual *being* of Christ's Church, from His time to the present; and also its future continuation till the end or consummation of all things. To establish this, it will be necessary to shew that the Church was to receive, from time to time, continual accession, unto the end of the world. And this is a proper act of *faith*; for it is evident that both particular persons, and also particular Churches, have *apostatized* and fallen away from Christ, and therefore the Church possesses no abstract reason in itself for its own eternal duration. But Christ's promises here come in to convince the believer; He tells us that "the gates of hell shall not prevail against His Church *"*generally*, though in particular instances He may suffer some members to lapse: and after giving His Apostle His commission to increase His Church, He says, "I am with you even to the end of the world †." The

* Matt. xvi. 18.

† Ibid. xxviii. 23.

existence of a Church has, therefore, been propounded as an object of faith in every age of Christianity, and hence every believer is called upon to express his faith in it.

It is next stated that the *Church* of Christ is *holy*. This appellation is given it by the Apostles. First, it is *holy*, because it calls its members to God from the world, to be separated from its wickedness. Second, because its instituted offices are holy. Third, because the profession of its members implies an engagement to holiness of life. Fourth, because in its *end* it was designed to produce a holy and precious people unto God.

But besides these, there is another reason, which cannot belong to the Church in such *latitude*; as when the Apostle says, "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it, making it without spot, wrinkle, or blemish *." Now this cannot be understood of every individual that composes Christ's visible Church, to which *many* have been *called*, but *few chosen*. Many *profess* the faith who have no true belief; many who have some kind of faith, live in no correspondence with Gospel commands: hence the Church manifestly contains both good and bad, who

* Ephea. v. 25.

are both *externally* called, and both profess the same faith. It is, however, only to the former, the truly good, that this appellation of *holy* can belong: the latter, being void of all saving grace, are only *nominally* of the Church while they live; and being by death separated from their external connection with it, and having no internal communion with the head and sound members, are then finally cut off. But the former (being united by *internal* as well as external communion), after death, by virtue of their internal communion, still remain united to the holy Church; and at the end of the world, when all the wicked shall be cut off, it shall then be in its full sense a *holy Church* without spot. The Church is, therefore, *holy*, with respect to its institutions and sacraments; *really* holy in respect to the godly persons contained in it here; *perfectly* holy in respect to the saints departed; and *wholly* holy in respect of the world to come.

The last thing to be explained of the Church is its being *Catholic*. This word is used by the primitive Fathers, and prefixed to those Epistles which were addressed to Churches *generally*, as those of St. James, Peter, John, and Jude; it is also used by them frequently to signify *universal* or *general*. When it is attributed to the Church, it has not always the same signification: sometimes it means

simply the *common* Church, into which *all* persons enter. For in the time of monasteries, the men and women from separate convents had separate Churches; and in the parish where there was no distinction of sexes as to their dwellings, the Church to which they all went was called Catholic. Again, Catholic is used sometimes in contradistinction to *schismatic* and *heretic*; as the Catholic Church in Smyrna and in Alexandria. These Churches, however, could not in themselves be *properly* called Catholic, being individual ones; and they, therefore, took the name *Catholic* in virtue of their coherence and union with the original Church, to which all true Christians were associated. For as all the separate congregations were called Churches, it came to pass that in process of time, for the sake of distinction, the *whole Church* of Christ formed by these separate Churches was called by the comprehensive name of *Catholic Church*.

But the Church has its name *Catholic* from other considerations also. 1st., That of its *diffusiveness*, in opposition to the exclusive nature of the Jewish Church, confined to one nation; whereas Christ's commission to His Apostles was, "Go, teach (or make disciples of) all nations." 2nd., From the universality of its saving truth, because it teacheth
U that a Christian ought to know. 3rd., Because of

the universal obedience it prescribes. 4th., Because its graces are sufficient to heal all the diseases of the soul. Hence again the Church of Christ is Catholic because of its comprehending all sorts of persons, being disseminated through all nations; containing all saving truth; obliging to all obedience; and curing all diseases and planting all graces in the human soul.

This belief is necessary, because the Holy Catholic Church is the only appointed way to eternal life; the belief of its *unity* is necessary, that we may avoid either being cast out, or casting out ourselves, by offences, heresy, or schism; the belief of its *holiness* is necessary to enforce the practice of holiness; the belief of its *catholicism* is necessary to incite us to keep to the true Church, because, if a man be not of that, he can be of none other true one.

Recapitulation. I believe that Christ, by His Apostles, did gather to himself a Church of believers, which was daily and successively increased; that according to His divine promise, this Church shall continue for ever. I believe this Church holy, in respect of its Author, end, institution, and administration; holy also *really* in respect of its true members here, and *wholly* holy hereafter; that it is not confined to *one*, but diffused through *all*, nations, places, and ages; that it contains all necessary

truths; exacts obedience from all men; and furnishes us with all necessary graces, to render us pleasing to God. Thus I believe the *Holy Catholic Church*.

ART. IX.—SECT. 2. “*The Communion of Saints.*”

This part of the article was not in the ancient Creeds; yet it is not inferior to the other part in truth and certainty, being drawn from the same source, and supported by the same evidence, viz. Scripture. The term *communion* here does not signify the charity or communication of property, which the early Christians had amongst each other. But it implies a *spiritual connection*, which holy persons (*sancti*) or saints have with God, with angels, departed saints, and one another. Now *sanctity*, or holiness, in its primary sense, means a *separation*, or setting apart: thus the things set apart for God's service, were under the law called *holy*: thus also the people of Israel, as a body, were called *holy*; and thus also may Christians, as a body, be called *holy*; being all baptized into the same faith, and thus engaged to a separation from the world and its lusts. But there is something more than an outward vocation to render a person actually holy; we, therefore, consulting Scripture, find that those are truly

and properly *saints* who are *regenerated* and *sanc-*
tified in Christ Jesus, and endued with a holy *puri-*
fying faith, so as to lead a holy life ; and these,
being of the Church of Christ, are properly named
in connection with it, and are the proper subjects of
this article. Neither, indeed, do those who are
really entitled, from their faith and holy lives, to the
appellation of saints whilst on earth, lose it when
they die ; but rather improve and perfect their holi-
ness. Hence arises a distinction of saints on *earth*,
and saints in *heaven*. David speaks of “ the saints
militant, when he says the saints that are in the
earth * ;” and St. Paul of the saints triumphant in
heaven, when he says “ the saints shall judge the
world †.” We read also that “ the bodies of the
saints which slept arose” at Christ’s crucifixion ;
and of the “ Churches of the saints,” under the
Apostles. Hence again there were saints both *be-*
fore and *after* Christ.

Now that saints have communion with God the
Father, and the Son, is evident from the Apostle’s
expression, “ our communion is with the Father and
the Son ‡ ;” and Christ prays for all believers, “ that
they might be *one* with the Father and Son §. I in

* Psalm xiv. 2.

† 1 John i. 3.

‡ 1 Cor. vi. 2.

§ John xvii. 22.

them, (says he) and thou in me, that they may be perfect in one." That they have communion also with the Holy Ghost is evident from this blessing, "the fellowship of the Holy Ghost be with you all." Moreover, from Christ's declaration *, "my Father will love him, (the believer,) and we will come to him, and take up our abode with him;" taken in connection with the Apostle's reasoning, "if a man have not the Spirit of Christ, he is none of His†;" there results the evidence of communion with the three Persons of the Trinity. There is also a communion with angels; for we read of "angels ministering to the heirs of salvation," and "rejoicing over repenting sinners." Hence there is plainly a spiritual communion, which saints, whilst on earth, enjoy with the blessed beings in heaven. Moreover, saints have also a communion with all professing Christians: and though some of them be hypocrites, yet they have only fellowship with them in that which is *good in itself*; as, in their participation of the same baptism, the same sacraments, and the same public profession of faith; whilst in the hypocrite's sinfulness and infidelity they partake not.—But, really holy persons have a still *higher* communion, both in external acts and in spiritual feeling;

* John xiv. 23.

† Rom. viii. 9.

being all partakers of the same ordinances and graces, and united to each other in the same love, under the same head.

Lastly, living saints have also communion with the saints departed this life, and admitted into heaven. For as they were united with them, whilst alive, by a *spiritual*, as well as external, union, the former is not destroyed by death; for death, being only the separation of soul from body, makes no breach of the spiritual conjunction; and, therefore, they all continue as members and mystic communicants in Christ's Church.

This belief is necessary to promote holiness in us, for righteousness has no communion with unrighteousness; that is, no real and proper communion: to incite in us gratitude to God for his precious blessing of his influencing grace, which causes us to partake of such holy fellowship: to promote in us love and reverence for the living saints, who are the temples of God; and a due regard for the memory of departed ones, who are now in his presence: and lastly, to promote in us an expansive charity to all the brethren of the household of faith.

Recapitulation. I believe that there are truly sanctified people in Christ's Church, which have communion with the Father, and Son, and Holy

Ghost, who dwell in them ; with *angels* who minister to them ; with *all* the members of Christ's Church, externally ; and with *each other*, spiritually, also : that this communion is not separated by death, inasmuch as it is spiritual ; and they still remain united under Christ their head, as living members ; through whom they have virtual fellowship with all the saints, which, from the death of Abel, have departed in the true faith, and are now in the presence of God. And thus ' I believe the *Communion of Saints*.'

CHAPTER X.

ARTICLE X.

The Forgiveness of Sins.

THIS Article has been expressly contained in every Creed; and in the old ones it used to follow “The Holy Church;” being so *immediately* added, to shew that remission of sins was to be obtained in the Church of Christ. Hence is to be shewn what is the nature of the remission of sins, and the great privilege thus possessed by Church members.

Now the nature of sin is revealed in the Scriptures, and is there stated to be the *transgression of the law**; every sin *is such*, from its reference to the law; for “where there is no law, there is no transgression†.” The *law of God* is the rule of men’s actions; and any aberration from that rule is *sin*: the Law of God is pure; and whatsoever is contrary to that Law is impure. Hence whatsoever

* 1 John iii. 4.

† Rom. iv. 15.

is *done* by man, or is *in* man, having any contrariety or opposition to the Law of God, is *sin*.

Now every sin doth cause, on the part of the person sinning, a *guilt*; or an obligation to suffer a proportionate punishment. Sins are of two kinds; of *commission*, and of *omission*; the former consist in actual *breaking* of the law; the latter in the *neglect* of some duty; the sins themselves pass away, but the guilt remains. This guilt or liability to punishment, results not only from the breach of God's law, but is taught us expressly in Scripture*. "Whosoever blasphemeth against the Holy Ghost is liable (or rather obnoxious, ενοχος, or bound over,) to eternal damnation." Hence appeareth both the liability to eternal punishment, if there be *no* remission; as also the taking off that liability, if there be such remission or forgiveness.

The nature of *remission* of sins appears from what was done to procure it. All sins under the law almost were purged with *blood*, and "without shedding of blood there is no remission of sins †." This blood-shedding referred to, and was involved in, the subsequent death of Christ, who was crucified for our sins; who bore the iniquity of us all; with whose stripes we are healed, and whose blood was

* Mark iii. 29.

† Heb. ix. 22.

shed for the remission of our sins. This remission containeth in it, a *reconciliation* of an offended God, and a *satisfaction* to a just God.

That God was offended with us when we sinned, is evident from a consideration of his *purity*; but his anger was that of a father towards his children, who still loves them; and this love induced him to send His Son to save us: We are "by Christ reconciled to God." Now that this reconciliation implies a previous anger on God's part, is evident from other passages in Scripture; *e. g.* when David was said to "be reconciled to Saul *," the sense is, that Saul, who was angry, should be *appeased*, and take David into favor. Nor is it wonderful that God should by Christ's death be reconciled to us: for as the *iniquity* of sin is increased by the *dignity* of him against whom it is committed; so the *value* of the "price with which we are bought," is raised according to the *dignity* of the person making satisfaction, even Christ the Son of God, who gave his own blood, and his life a ransom for sinners. Thus man violated the law, and therefore was obnoxious to punishment from the lawgiver, God: but Christ took man's nature; and dying and suffering in man's stead, made a full compensation to offended divine justice, and

* 1 Sam. xxix. 4.

restored us to Almighty favour; and God being reconciled upon such satisfaction, takes off all obligation to punishment from the sinner. In this act of God, consisteth the *forgiveness of sins*.

The doctrine of remission of sins is properly *peculiar* to the *Gospel*; the Law itself only promised life to perfect obedience. Whatever sins were forgiven under it, in consequence of appointed sacrifices being performed, were only *so* forgiven, from their *virtual connection* with the great sacrifice, “the Lamb slain from the foundation of the world.” Hence remission of sins belongs peculiarly to the Church of Christ. The next consideration is how this remission may be obtained by individuals in the Church. Now it is plain that by *baptism*, properly performed, the remission of previous sins was obtained; thus St. Peter says, “repent and be baptized for the remission of sins*.” “Be baptized and wash away thy sins†.” As those therefore who are received into the Church, receive the rite of *baptism*, and consequently remission of previous sins, (*i. e.* if they possess all the feelings requisite, *viz.* sorrow for sin, faith in Christ, and earnest purpose of heart for reformation;) so their future sins are remitted upon *repentance* only. And this remission

* Acts ii. 38.

† Acts xxii. 16.

we constantly stand in need of, for Christ teaches us to pray daily for it; that as through our frailty we are constantly subject to sin, so through repentance we should as constantly seek God's favour. Hence remission of sins in the Church of Christ is obtained at first by the laver of regeneration, and subsequently upon virtue of repentance.

This belief is necessary ; First, To give us consolation, and deliver us from that daily terror which our daily sins would otherwise fill us with : Second, To give us a proper sense of God's goodness, so great and unmerited : Third, To inspire us with consequent love and gratitude to God, for his marvellous love to us : Fourth, To teach us what we owe to Christ, and consequently to promote our obedience to him who bought us with his own blood : Fifth, To incite us to do *our* part of the covenant, viz. to repent ; repentance and remission being always preached together.

Recapitulation. I believe that sin is the transgression of God's law ; and that all sinners are therefore liable to, and deserving of, punishment at God's hands ; that all are sinners, and therefore all obnoxious to God's wrath : that without shedding of blood there is no remission ; and that therefore Christ gave his life, and shed his blood, for us ; by which propitiation God was appeased, was recon-

ciled to us ; and the guilt of our sins and consequent punishment was taken off or remitted : that baptism is appointed for the *first* remission, and repentance for the *constant* forgiveness of all following trespasses. And thus “ I believe, *the Forgiveness of Sins.*”

CHAPTER XI.

ARTICLE XI.

The Resurrection of the Body.

THIS Article was anciently in all the Creeds, though in some it was expressed "The resurrection of the flesh;" and in others, "Of *this* flesh." The resurrection of the body has been treated of in the Article on Christ's Resurrection; but this has some difference, inasmuch as Christ's body saw not corruption, whereas our bodies after death are completely dissolved and mingled with the dust. The resurrection, therefore, must imply a collection of all the scattered particles, however dispersed, and a re-union of them to their proper souls.

First, then, this resurrection is not *impossible*: Second, it is *probable*: Third, upon Christian principles, it is infallibly *certain*. It is not impossible either in respect to the *agent* or the *patient*; for to the agent, God, nothing is impossible; the eye of his omniscience can perceive each particle of which

we are made, however dispersed they may be; and the hand of his omnipotence can summon together the scattered parts and re-unite them. And as to the *patient*, it is equally possible, and involveth no contradiction, that what was *once* dust, and became flesh, should, after becoming dust, return to its former shape and office again. The first dust of which man was made was as far from being flesh, as any dust now can be; and the same Omnipotent Power can, of the dust returned to the earth from men's bodies, re-fashion their bodies again. Besides it is improbable that the body, created to be a companion to the immortal understanding soul of man, should perish immediately, so soon as it evidently does; whilst those of inferior creatures should enjoy so much longer an existence, as many of them do, in comparison with man.

In the next place the resurrection is *probable* from a consideration of ourselves. We are free agents, and may do either good or evil, and therefore are liable to rewards or *punishments*; and as it is manifest that these are not generally bestowed in this world, it follows that there must be a resurrection of the flesh, that each may receive in that flesh, according to the deeds done in the body. This resurrection is confirmed by analogy in the natural world; by the dying of plants in winter, and the re-

viving of them in spring; the dying of the seed sown in the earth, ere it springs forth corn, &c. But the resurrection is not only possible and probable, but it is also *revealed* in the word of God. Job and Daniel were assured of it; “Though worms destroy this body, yet in my flesh shall I see God *.” “Many that sleep in dust shall awake, some to everlasting life, and some to everlasting contempt †.” It is evident that the doctrine of the resurrection was contained in the Old Testament, for the Pharisees gathered it from thence; and the Sadducees, who disbelieved it, were told by Christ that “*they erred*, not knowing (or understanding) the Scriptures ‡,” and at the same time he cited a passage from the Old Testament to convince them of the truth of the doctrine of the resurrection. In confirmation of this, we find under the Law examples of the dead reviving; *e. g.*, the widow of Sarepta’s child §; and we read also of a man reviving from the dead upon touching the bones of Elijah ||.

But it was Christ, who from his *decisive* and *plain* expressions, may be said to have brought immortality, and consequently the resurrection, to light. He

* Job xix. 25, 26.

† Dan. xii. 2.

‡ Mark xii. 24.

§ I Kings xvii. 22.

|| 2 Kings xiii. 21.

gave us many examples of revivification, *e. g.* that of Lazarus, of Jairus' Daughter, &c. Lastly, and more particularly, by his own resurrection, he has proved and confirmed his doctrine ; for as St. Paul reasons, " If Christ be preached that He rose from the dead, how say some among you that there is no resurrection * ?" Now Christ's resurrection not only proves as an *example*, but has a peculiar force in it to command the belief " of a general resurrection." For God hath appointed a day, " in which he will judge the world in righteousness, by that man whom he hath ordained, whereof He hath given an assurance unto all men, in that He hath raised him from the dead †." All men are *assured*, therefore, that they shall rise, because Christ is risen.

The consequence of a resurrection through Christ refers *generally* to all ; and *peculiarly* to the elect. First, we are taught that Christ will *destroy death*, which He can only do by a *general* resurrection of the dead. " It is appointed also for *all* men to die, and after death the judgment ;" and as Christ was raised to be the Judge, so the world must be raised to be judged. Second, as Christ is the Head of the elect (or true saints and servants of God,) and as

* 1 Cor. xv. 22.

† Acts xvii. 31.

they are endued with His Spirit, and are temples of the Holy Ghost; so in addition to the general evidence arising from Christ's resurrection, this possession of the Spirit is an assurance of a Christian's resurrection; "for if the Spirit which raised up Jesus from the dead dwell in us, He shall also quicken our mortal bodies by His Spirit that dwelleth in us*." Hence it is not only possible and probable, but on Christian principles infallibly certain, that there shall be a resurrection of the body.

But as it is necessary for the body to rise, the soul not constituting the *whole man*: so it is necessary that the *same flesh* should be raised, and united to the *same soul*; for if they were *other souls* that were prepared for their bodies, they could no longer be the same men, neither could it be a renovation, but a new creation: and the same holds good as to *other bodies*: thus Job says, "In my flesh ('in *flesh*,' shewing the reality; 'in *my* flesh,' shewing the identity,) I shall see God, whom I shall see *for myself*, and not another;" (or rather, "not a *stranger's* eye, but *mine* eye shall behold.") Our bodies shall indeed become changed from corruptible to incorruptible; but at the resurrection the soul must put on

* Rom. viii. 11.

· *that* immortal body, which it formerly occupied when mortal.

This *identity* of the body is confirmed—

First, by the reflection, that a man fails not at death in his *soul*, which is immortal, but only in his *body*; therefore the resurrection must imply a resurrection of that in which he *did* fail.

Second, by the description of the “earth and graves and sea giving up their dead;” which would be unnecessary were *new* bodies to be prepared for us.

Third, by the *consequent* of resurrection, *viz.* rewards and punishments; for it is not a *just* retribution, that he who sinned in one body should be punished in another.

Fourth, from the consideration of *translated* bodies (as of Enoch and Elias) being the *same*: and also of those who shall be *quick* at Christ’s coming, which shall be the *same*, though changed in a certain degree.

Lastly, from the examples of the bodies raised recorded in the Old and New Testament, which were all the *same* bodies that had died; and most particularly of all from Christ’s own resurrection and declaration, “It is *I myself*.”

The resurrection shall be of all the *just*, and also

of all the *unjust*. Daniel says, "Some shall rise to everlasting life, and some to everlasting contempt;" therefore the unjust shall awake and rise as well as the just. And Christ says, "*all* that are in their graves shall hear His voice, and come forth; the good to the resurrection of life, the wicked to the resurrection of damnation*." Therefore there shall be a resurrection of *all mankind*.

This resurrection will not take place till the *end* of the world. Martha spake of "the resurrection of the *last* day †," and so did Job, "in the *latter* day;" and thus it is represented in the Scripture *passim*.

The necessity of this belief is evident—

1st. Because it tends to illustrate the wisdom, power; mercy and justice of God.

2nd. To teach us the value of our redemption, by which the power of death is destroyed.

3rd. To strengthen us against the fear of death, and to moderate our grief for the departed.

4th. To deter us from sin, as accountable beings, who must rise and stand before the judgment-seat.

Recapitulation. I believe that at the last day the bodies of the dead, wherever scattered into dust

* John v. 28.

† Ibid. xi. 24.

and ashes, shall be re-collected and re-united to the souls, which in this life occupied them ; that every dead body shall be thus raised, none being left in the grave ; that to the just it shall be a resurrection to life, to the unjust a resurrection of damnation ; that this shall take place at the last day, “ when the trump shall sound.” Thus “ I believe *the Resurrection of the Body.*”

CHAPTER XII.

ARTICLE XII.

The Life Everlasting.

THIS article, though not found in all, yet was so in most ancient creeds. *Life everlasting* has here a *double* meaning: one, everlasting happiness; the other, everlasting misery; after death. Now, although life everlasting, in its most general acceptance, means the former; yet it may also be taken for an everlasting *existence*. Thus, "the resurrection of the dead," means the resurrection *generally*; and yet St. Paul uses it for the resurrection of the just: "If by any means I might attain unto the resurrection of the dead*." And so life everlasting, though used frequently for a reward to the just, may and does here mean, simply, *eternal existence*. All men, therefore, shall rise from the dead; and by a true vital union of their souls and bodies, which shall never be dissolved, shall enter upon an ever-

* Phil iii. 11.

lasting life. The *wicked* shall rise to this life, for the purpose of receiving everlasting punishment.— This punishment does not mean an *annihilation*; for we are told that “they shall be tormented day and night, for ever and ever *.” And Christ tells us, that the wicked shall “go away into everlasting fire †.” Therefore, if the *fire* be everlasting, the *beings* which it torments must be, by implication, everlasting also; to complete this argument, Christ also says, “they shall go away into everlasting punishment;” therefore, if the *punishment* be everlasting, the *persons* punished must be so too.— Hence, everlasting punishment is not only an eternal *effect*, as complete as total annihilation could be; but an eternal *efficient*, producing eternal torment. And the *destruction* or perdition, which Scripture mentions as the lot of the wicked, can therefore only mean the separation or disjoining of them from God’s presence.

Neither can the opinion of *annihilation* be supported, from the expression that the wicked are doomed to a “second death;” for this second death is thus explained;—“all murderers, liars, &c. shall have their part in the lake which burneth with fire and brimstone, *which is the second death* ‡.” And

* Rev. xx. 10.

† Matt. xxv. 41.

‡ Rev. xxi. 8.

as this fire, we have shewn, "will never be quenched," a *part* in it, must mean an everlasting perpassion of torment. Hence the wicked shall rise to everlasting punishment, continuing both in soul and body under the wrath of God, never to be quitted of them, by annihilation.

There can also be no *hope* of their ever escaping; for it would not be *hell* if there were hope; neither can there be any *mediator*; for at the end of the world Christ's office of mediator will cease, and God will be all in all: and, therefore, as the tree falleth, there it must lie. To conclude this branch, the wicked shall be *demonstratively* punished; and, therefore, shall be raised and judged by Christ; their punishment shall be proportionable to their sins, "according to the deeds done." Their punishment shall be a pain of *loss*, the loss of God; a pain of despair and regret in *mind*; and a pain of *sense* in corporal sufferance; which shall continue for ever, in a remediless condition.

The other sense of life everlasting, is a *reward of righteousness* in the world to come. This eternal life is initial, partial, perfectional: *initial*, as to that *foretaste* which the good enjoy here; "he that heareth my word hath everlasting life:" *partial* as to that which is enjoyed by the soul in its *separate* state: *perfectional*, as to that which shall be con-

ferred upon the good after the resurrection. This eternal life is called such by way of *eminence*; it being *life indeed*: not a simple union of soul and body; for *that* the wicked will have; but a positive, eternal, felicitous existence. Our bodies shall be raised incorruptible, spiritualized, fashioned like unto Christ's glorious body. Our souls shall be exalted to perfection, in their faculties; and we shall know God and see Him as we are seen. Our wills and affections shall be perfectly holy, and delivered from the slavery of sin. And to this shall be added, a state of freedom from all pain, sorrow, fear; and an unspeakable joy, complacency, happiness, and peace, in the fruition and presence of God. **THIS IS LIFE**—and this life shall last *for ever*; indeed, it could not be *perfect* happiness, if it were not everlasting. There “shall be no more death;” and our “inheritance shall be undefiled, incorruptible, and that fadeth not away,” in the everlasting kingdom of our Lord and Saviour Jesus Christ, who hath brought this glorious life and immortality to light.

This belief is necessary (as to its eternal torments) to deter us from sin, and incite us to repentance; to create in us an awe and fear of a jealous God, and to teach us the value of our redemption through Christ's precious blood, which has delivered us from such *wrath* to come: all which is done away with, if we

believe the torments to be either *small* or *short*.— It is necessary (as to its eternal happiness) to stir us up to an earnest desire of God's glorious kingdom ; to teach us not to value too much the things of this world ; to cheer us under our troubles here, with the hope of a blessed and glorious reward hereafter.

Recapitulation. I believe, that after the resurrection and judgment, the wicked shall go into everlasting torments ; the justice of God *not ceasing* to inflict, and the persons of the wicked *always subsisting* to endure them : and that the just shall go into everlasting happiness, freed entirely from death, and sin, and sorrow ; and shall enjoy eternal perfect happiness with God, and the lamb for evermore.— And “ I believe *the Life Everlasting*.”

END OF PART III.



PART IV.

**A BRIEF EXPOSITION OF THE THIRTY-
NINE ARTICLES.**

CHIEFLY FROM BISHOP BURNET.

PRELIMINARY OBSERVATIONS.

PRIMITIVE Christians, when they first embraced Christianity, as we learn from Scripture *, professed their faith in Jesus Christ, most probably in simple general terms, as we have no account of any *established* formulary of words. When Christianity increased in numbers, and various Churches were established, then each Bishop was authorised to prescribe a "form of sound words," for the use of his own Church. But when heresies began to gain ground, it was necessary to have a public *standard of faith*, to fix and establish the genuine doctrines of Christianity, in opposition to the prevailing errors. Hence *Creeds* were drawn up, in order to preserve uniformity of belief amongst true Christians, by Councils convened according to Apostolic practice †, to declare "the truth as it was in Jesus."

Unhappily, in process of time these public or general Councils became themselves corrupt, and sanctioned the grossest absurdities and most palpable

* Acts viii. 37.

† Acts xv. 6.

errors * : hence was brought about the glorious REFORMATION in the beginning of the sixteenth century.

Seceders from the Roman communion then found it expedient, in consequence of the wild ideas which men of enthusiastic imaginations had conceived and propagated, to publish *Confessions of their Faith*. The Protestants of Germany led the way in this practice, by publishing what is called the Augsburg Confession : and other Churches soon followed their example. Edward the Sixth, the first Protestant King of England, published "Forty-Two Articles agreed upon by Bishops and other learned and good men in convocation assembled, to root out absurd opinions, and establish the Agreement of true Religion," in the year 1552. These were repealed by his successor Queen Mary ; but were again, in substance, restored by Elizabeth (though reduced to thirty-nine in number,) in the year 1562. They were revised, and some trifling alterations made, in 1571 ; and since that time they have remained unaltered. The Articles of 1562 were in Latin, but

* *Ex gr.* The selling of Indulgences, or "plenary remissions of all sins, past, present, and future," as they were impiously called ; asserting the *infallibility* of General Councils, notwithstanding they made decrees directly opposed to each other. On these points see Articles 14, 21, and 22.

those of 1571 were both in English and Latin ; and therefore the two versions are both equally authentic. Cranmer and Ridley were the chief men in framing the forty-two Articles of 1552, (the basis of our thirty-nine,) but Burnet says “ many Bishops and Divines were consulted, and their opinions collated, and maturely examined, before conclusions were made.”

These Articles may be distributed into four general heads, as regards their respective subjects :—

1st. Concerning *Doctrines*, contained in the first five.

2nd. Concerning *the Rule of Faith*, in the next three.

3rd. Concerning *Christians, as Individuals*, in the next ten.

4th. Concerning *Christians, as a Society*, in the remaining twenty-one.

CHAPTER I.

On the first Five Articles ; concerning Doctrines.

SECT. I.—ART. I.

OF FAITH IN THE HOLY TRINITY.

“ There is but one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, both visible and invisible ; and in the unity of this Godhead there are three Persons of one substance, power and eternity, the Father, the Son, and the Holy Ghost.”

THIS Article asserts first, the *Being* and *Attributes* of *God* ; and, second, declares the doctrine of the *Trinity*, which had been so far forgotten, that it may be considered *characteristic* of the Gospel.

A strong argument for the existence of a God arises from the *universal consent* of mankind : all nations, and people of every age and tongue, with scarcely any exception, have entertained some notion of a Supreme Being ; which proves that there is some secret principle implanted in the nature of man, that dictates this belief to him ; or else that it

has been handed down from the first created man to all his posterity. The circumstance of one or two barbarous clans *not* entertaining this belief, makes *for*, rather than *against*, the argument; for these are so extremely degraded in character, that it shews the inferiority of human nature, without this impression. Neither does the belief which some entertain of a *plurality* of gods invalidate the argument; it admits the universality of the impression, though it has been partially corrupted.

A *more direct proof* of the existence of a God arises from the *universe* itself, which consists of a variety of beings that manifestly could not be eternally self-existent, or self-created*. Neither could they have been formed into such beautiful order and precision of action, by mere *chance*. It follows, therefore, that some Supreme Being must at some time have created them.

It is absurd to suppose *two prime causes*, self-existent and infinite in perfections; hence we conclude that God is *one*†. This belief is corroborated by the harmonious order observable in creation; and is confirmed by God's gracious *revelation*, in which there are numberless passages assert-

* On this point, and also on the proof of a Deity, arising from prophecy and miracles, see Part III. p. 152; and again p. 161.

† On the unity of God, see Part III. p. 153.

ing His unity: *e. g.* “The Lord our God is *one* God *.” “The Lord He is God; there is *none* else beside Him †.” “We know that there is none other God but *one* ‡.”

The Prophets and Evangelists describe this God as the *living and true God*; *e. g.* “The Lord is the true God; He is the living God §.” “He hath life in Himself ||;” *i. e.* He is self-existent, deriving His being from no exterior cause.

God is *everlasting*; He could not have *caused* His own existence; neither does He owe His existence to other causes, being Himself the *first* cause of all things. He has no *superior* to annihilate Him; and His necessary perfections preclude *decay*. Hence He is *from* everlasting and *to* everlasting. This is confirmed by Scripture; *e. g.* “The eternal God is thy refuge ¶.” “The Lord which is, which was, and which is to come **.”

The idea of *God's being burdened with body and parts, or liable to passions*, is inconsistent with divine perfection, and with our notion of a Being

* Deut. vi. 4.

† Ibid. iv. 35.

‡ 1 Cor. viii. 4.

§ Jer. x. 10.

|| John v. 26.

¶ Deut. xxxiii. 27.

** Rev. i. 8. Here Burnet enters into an argument to shew the absurdity of the idea that *matter* is *eternal*, as leading to the supposition of God's being merely the ‘*Anima mundi*,’ which is the foundation of Atheism. See also Part III. p. 161.

every where present. Scripture declares that "God is a Spirit," and that "a Spirit hath not flesh and bones." Though we speak of God sometimes as having bodily parts, it is because we are obliged to use terms borrowed from ourselves, (though in reality they do not belong to Him,) in order to accommodate his actions to our limited understandings.

God is Almighty; for having created all things, nothing can oppose Him; therefore, He is *infinite in power*. "I am the Almighty God *." "God can do every thing †," except manifest contradictions and impossibilities; as *to lie*, is contrary to His nature; to recall *past events* is absurd to suppose ‡.

The *wisdom of God* is apparent from the admirable nature of His works, of which we may truly say, "in wisdom hast thou made them all §." We cannot conceive any limit to it, and therefore conclude "it is infinite ||." This wisdom also includes a knowledge of all things past, present, and future, without exception or restriction; as also of the thoughts and actions of all his creatures. "He that formed the eye, shall he not see ¶?" "Known unto God are all His works, from the beginning of the

* Gen. xvii. 1.

† Job xlii. 2.

‡ For more on this point, see Part III. page 158.

§ Psalm civ. 24

|| Psalm cxlvii. 5.

¶ Psalm xciv. 9.

world*.” “The Lord understands all the imaginations of the thoughts†.”

Since every thing God has made is *good*; since he has provided for the continuance and well-being of all things; has bestowed many noble endowments, and a variety of blessings upon His rational creatures here; and has also promised the high reward of infinite and eternal happiness to them, on easy terms hereafter; we conclude that he is *infinitely good*‡; and exclaim with the Psalmist, “O give thanks unto the Lord, for He is *good*, and his mercy endureth for ever§.”

God is the *Maker and Preserver of all things*. This is evident from what has been before said, viz. that the world could not have existed from all eternity: neither could it have caused its own existence; for that which *is not*, cannot *act*;—it therefore must have derived its being from God, as is abundantly shewn in Scripture; *ex gra.* “In six days the Lord made heaven and earth||.” “By

* Acts xv. 18.

† 1 Chron. xxviii. 9.

‡ His not pardoning incorrigible sinners is no argument against this; because goodness towards those incapable of becoming good is contrary to God's holiness, and would encourage sin. It is no more a limitation of God's infinite goodness to say some are *beyond* it, than to say it is a limitation to his perfection, because he cannot *lie*.

§ See Part III., page 162, on God's goodness. Psalm cxxxvi.

|| Exodus xx. 11.

Him were all things created, that are in heaven and earth, visible and invisible*.” And not only was the world created by God, but it is still *preserved in being* by Him. Being inanimate matter, it depends as much upon His controlling and supporting power to *carry on* its processes, as it required His creating power to be called into existence. “By Him all things consist†.” “Thou, Lord, hast made heaven, earth, and sea : and all things therein ; and Thou preservest them all ‡.”

* Col. i. 16.

† Col. i. 17.

‡ Neh. ix. 6.—Burnet has here a long argument on God's omniscience ; on his providential interference, as consistent with man's free will ; and also on the immateriality of the soul. He observes, that as the human eye can comprehend in its narrow orbit a great extension of view, so may we conceive somewhat of the infinite God's omniscience. As the mere impression of another man's voice on our senses leads to a persuasion of our will, so may the Divine mind make an impression upon the human one. The soul is superior to the body, inasmuch as mere matter cannot think, or move, till actuated by the soul ; and the soul can not only think, but think on subjects unconnected with matter ; *e. g.* it can entertain ideas of God. Now, that *spirit* can act upon *matter* is evident, inasmuch as God gave motion to the worlds. Neither does it make against the argument that *animals* have motion ; because they may be endued with a sort of immaterial principle, but so limited and controlled, as not to render them accountable beings.

On the doctrine of the Trinity.

Nearly all Pagan nations of antiquity acknowledged a kind of Trinity, as is proved by those who have searched into Heathen mythology. This universal prevalence is a strong argument for its truth. The very *peculiarity* of it, is another evidence of its being no human invention, but a revelation from God to the Patriarchs, and thence to their posterity. The discovery of this ancient belief, which has pervaded every nation from time immemorial, in those countries where history and tradition have fixed these virtuous ancestors of the human race, who were the peculiar favorites of God, completely refutes the assertion of sceptics, that the doctrine of the Trinity was borrowed from the philosophers of Greece.

The *peculiar phraseology* used in the Mosaic account of the creation, is another argument for the Trinity. *Elohim*, a plural noun, is joined with a *singular* verb. Strictly speaking, the translation should be “in principio creavit *Dii*.” The plural noun implying plurality of *persons*, whilst the singular verb shews unity of action, as of *One Being* *.—

* Burnet does not expatiate so much on this particular point as Tomline, whose observations are here chiefly given; as they are occasionally in many of the Articles, particularly the next.

Since *Elohim* therefore infers *two* at least, we must suppose God the Father and the Divine Λογος, who (as St. John says) was in the beginning with God, to be those two: and as the Spirit of God moved upon (or *brooded over*) the waters, we thus find a *third person* included in the *Elohim*. Now, it is singular that Moses, who was endeavouring to establish the worship of a *one* true God, should thus make use of terms directly implicative of a *plurality*. The awful truth must indeed have been deeply impressed upon his mind; as we find this peculiarity of expression occurring repeatedly. For instance, the phrase ‘Jehovah Elohim,’ literally means ‘the Lord thy Gods;’ the former word implying a unity of essence, the latter a plurality of persons. And this very peculiar phrase occurs a hundred times in the law. Now, that this word *Elohim* has a *plural* sense, is evident from its being joined with plural verbs and adjectives; and more particularly, because Moses sometimes (when not speaking of the august work of the creation) uses the singular *Eloah*: *e. g.* in Deuteronomy, (xxxii. 15.) we read according to the correct version of the words “Sacrificaverunt demoniis non *Eloah*.”

Now, the name *Jehovah* (Jod, He, Vau, He, the tetragrammaton) was considered as peculiarly belonging to God, and never pronounced by the Jews, from

an awful reverence. They used the word *Adonai*, whenever it occurred, instead. This name is, however, frequently given to the *Son*, and also to the *Holy Spirit*. But when the *persons* of the Godhead are spoken of, it is then given to the *first*; as *Δεος* is to the *second*. The Holy Spirit's name has descended unaltered from the time of Moses to the present; though sometimes indeed He is called the 'Shechinah,' or 'glory of Jehovah.'

The conclusion thus deduced in favour of the Trinity, is strongly corroborated by the account of the Creation in Genesis, (i. 26.) "Let *us* make man in *our* image after *our* likeness." Now, it is derogatory to our idea of God that He should adopt this mode of speaking, as it is sometimes alleged, from the practice of *monarchs*, who speak of themselves in the plural; or that His style should be borrowed from the vanity of kings: though, on the other hand, man indeed might impiously and vainly assume the title of God, as the tyrants of the East did when they began to assume divine honours. Besides, man was not created at the time that God is represented as speaking; and (what completely destroys the assertion) we find that Moses, in recording the speeches of King Pharaoh, never makes use of the first person plural; *e. g.* "*I* am Pharaoh." "*I* have set thee over Egypt." So also Ezra, long

afterwards, “ *I Darius make a decree,*” (vi. 8.)— Again, we read of God as declaring, “ Behold the man is become as *one of us* :” it is absurd to suppose that it was spoken to a council of angels only ; or that God would thus have addressed *angels*, equalizing created beings with Himself, the Omnipotent Jehovah. Hence we conclude that the work of creation was planned and executed in the council, and by the power of the blessed Trinity, the “ three persons in one Godhead.”

These arguments for the Trinity are corroborated and *completely established in the New Testament*. Our Saviour’s direction to His Apostles was, “ Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost *.” Now the Gospel was a covenant between GOD and *man* ; baptism was the ordinance of our admission into it, and must of course be performed in the name of God ; and its blessings offered in His name : therefore we conclude that Father, Son, and Holy Ghost must mean the same God. There are three *names* in the form ; and as names can never be predicated of an attribute, or a quality, without personality ; we conclude there are three *persons*.— There is no superiority mentioned, and therefore we

* Matt. xxviii. 19.

suppose them all *equal*. Can we be so absurd as to suppose that Christ should be a mere *man*, and the Holy Spirit a mere operation or *quality*, without personal existence, when we are baptized in *their names*, equally with that of the Lord God Almighty?

This was the view that primitive Christians had of baptism. They were dipped three times, and each time asked, "Dost thou believe in God the Father Almighty? in Jesus Christ the Lord? in the Holy Ghost?" Jerome thus says, "We are not baptized in their *names*, but in the *name* of Father, Son, and Holy Ghost, which is *one* name, God's; and therefore though thrice put under water to represent the mystery of the Trinity, yet it is reputed but *one* baptism." Athanasius also says, "If the Holy Ghost be not of the substance of the Father and the Son, why did Christ join them together in the symbol of sanctification?" That the pure doctrine of the Trinity was fully believed by primitive Christians, appears from a variety of other passages in ancient Fathers, and from their prayers, hymns, and creeds still extant*.

Again, the benediction at the conclusion of the Epistles to the Corinthians runs thus: "*The grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Ghost be with you.*"

* Tomline.

None but persons can confer grace and fellowship ; and these three blessings, grace, love, fellowship, being respectively *prayed for* from Jesus Christ, God, and the Holy Spirit, without any intimation of disparity, we consider it as a strong argument in favour of the Trinity.

In the salutation to the Churches by Saint John we read, “ *Grace and peace from Him which was, is, and is to come ; and from the seven spirits before His throne, and from Jesus Christ.*” The Father is here described by a periphrasis of His attribute of eternity ; the seven spirits* is a mystical expression for the Holy Ghost ; and Christ is expressly named. Since grace and peace are prayed from three persons jointly and without discrimination, we infer an equality in their power to confer these blessings, and that they three together constitute *one Supreme Being*, who alone is the object of prayer and giver of all good.

The word *Trinity* does not occur in Scripture, nor is it in any early confession of faith. This, however, is no argument against the doctrine itself ; for we learn from the Fathers, that all the Catholic Churches of the three first centuries acknowledged

* The seven spirits cannot mean *angels*, for prayers are never addressed to angels.

the divinity of Christ and the Holy Spirit; and those individuals who did not were considered *heretics*. Therefore *in fact* they maintained the Trinity. It was only in the *fourth century* that it became a matter of *public* dispute, and then the peculiar word *Trinity* came to be publicly adopted. *Privately*, however, the doctrine had been discussed, and defended by the Fathers, Justin, Clement, Origen, before that time *.

Though thus is established on the sure testimony of Scripture the sublime doctrine of a Trinity in Unity, it is not to be supposed that human intellect can fathom it: "God is a Spirit," whose nature cannot be comprehended by our weak understandings: "such knowledge is too high for us, we cannot attain unto it †."

* Tomline.

† It is no small confirmation of this truth that it was universally received in the Christian Church long before there was a Christian Prince to support it by authority, or general council to establish it by consent; the Council of Nice only declaring *what had been held* as the faith. Moreover, its peculiarity led them sometimes into a dilemma, when heathens being charged with a plurality of gods, retorted upon them their deifying a man, and believing in more gods than one. Had it not been a thoroughly established point of faith they would not have maintained it.

SECT. II.—ART. II.

OF THE WORD, OR SON OF MAN, WHICH WAS
MADE VERY MAN.

“ The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man’s nature in the womb of the blessed Virgin, of her substance ; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very man ; who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.”

THIS Article asserts the divinity of Christ ; His incarnation ; His passion and atonement for us. Jesus Christ was the Son of God ; first, as to His miraculous conception, whereby He became man ; and, second, He was, as to His divine nature, the Son of God, in a peculiar and sublime sense, far above that in which any *creature* is said to be the Son of God. The Jews, it is evident, affixed a determinate and peculiar meaning to this term ‘ *Son of God,*’ applicable only to the *Divine Nature*. “ The Jews sought the more to kill Him, because He said God was His (τον ιδιον πατερα, *own proper*) Father.” When Christ declared to the Jews, “ I and the Father are (ἐν, *one being*) one ;” they took up stones

to stone Him, saying, "For a good work we stone thee not, but for blasphemy, because thou, being a man, *makest thyself God*." When the High Priest adjured Christ "by the living God" (the judicial form of administering an oath,) "Art thou the Christ, the Son of God?" He replied, "Thou hast said," which was the eastern mode of an affirmative. It appears also from John (xix. 6.) that Christ suffered death according to the Jewish law, as a blasphemer; because by His declaring He was the Son of God, they understood Him to assert *an equality* with God. This is established by a comparison of Christ's reply to their accusation, as mentioned above, "Not for a good work we stone thee, but that thou, being a man, *makest thyself God*;" Christ replies, "Say ye thou *blasphemest*, because I said I am the *Son of God*?"

The Jews do not appear to have expected *generally* their Messias to be this "Son of God;" for they punished none with death who pretended to be the *Messias*; indeed the great bulk of the nation supposed he would be a mighty temporal prince; and only a few pious persons like Simeon and Anna, expected him to be a divine person. This mistake appears to have been caused by the glosses of the Scribes; for Christ and his Apostles constantly appealed to the Scriptures, as testifying the truth of

their assertions respecting the Messiah's office and dignity. "How say the Scribes that Christ is the son of David? for David himself said by the Holy Ghost, 'The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool,' David calleth him *Lord*, whence then is he his Son*?"

The early converts not only acknowledged Christ to be the *Messias*, but also that he was *the Son of God*. This appears frequently in the New Testament. Christ's answer also to Peter, and his rejoinder †, "Who say ye that I am?"—"Thou art Christ, the Son of the living God;" is a strong proof of it. God's annunciations at his baptism and transfiguration prove it also. Indeed in the first century, little dispute is found concerning Christ's *divinity*; it was concerning his *humanity*.

The names also of *Father* and *Son*, as to their designation of relationship, seem to imply an identity of nature ‡. Christ is also frequently called *the Son* emphatically, *e. g.* "He that believeth on the Son, hath everlasting life."

The term *Λόγος*, or Word §, is also given to the

* Mark xii. 35, &c.

† Mark xvi. 13, &c.

‡ See Part III., pages 197, 198.

§ For observations on this expression see Part III., pages 191, 192. It may also be observed that the peculiar use of the word is not borrowed from Plato or Philo, (as it is not probable that the

second person in the Trinity, because, perhaps, all the revelations and manifestations of God have been through the *Λογος ἅγιος* *.

The following passage in Saint John's Gospel, (when speaking of Christ under this peculiar name, he says,) "In the beginning was the Word," proves Christ's eternity: "The Word was with God," proves his being united with, and being of the same substance as the Father: "And the Word was God," proves Him to be the very and eternal God. Now that the *Word* means *Christ*, may be shewn, 1st. "All things were made *by him*:" since the creation, in Scripture is frequently attributed to Christ, *ex gra.* "God hath in these last days spoken to us by his Son, *by whom* he also made the worlds †." 2nd. "The Word was made flesh ‡, and

Evangelists were acquainted with their works,) but it is shewn by Parkhurst to be the style of the Old Testament, and of the ancient Jewish writers in conformity thereto.

* The foregoing observations are from Tomline.

† Heb. i. 1, 2.

‡ Burnet observes that the peculiar circumstances under which John wrote his Gospel, makes this argument more forcible; he wrote to Jews, Gentiles, and Ebionites. Would he have thrown a stumbling block in the way of the Jews, who abhorred idolatry; or put a snare before the Gentiles, who were prone to polytheism; or offended the Ebionites, who denied Christ's divinity; if he had not been thoroughly impressed with a clear conviction of the mysterious truth?

dwelt among *us*, and we have seen his glory *.” 3rd. John calls Christ the Word, “ He (the Lamb) was clothed with a vesture dipped in blood, and his name was called ‘ the Word of God †.’ ” Hence is established not only Christ’s divinity, but also his pre-existence before the universe.

The Epistle to the Philippians ‡ proves Christ’s divinity; where it is to be observed that “ being in the form of God,” refers to Christ in his pre-existent state of glory, before he appeared in the likeness of man and made himself of no reputation; so that at the name of Jesus every thing in heaven and earth should bow §. In the Old Testament, the Prophets declared that they received their prophecies from God; and it is acknowledged that none but God could enable men to predict future events; but Peter in his first Epistle || says that “ the Spirit of *Christ* testified to the Prophets.” In his second Epistle ¶ he also says that the “ Prophets spake as they were moved by the *Holy Ghost*,” thus shewing the divinity of them both.

The beginning of the Epistle to the Hebrews affords a striking proof of Christ’s divinity. He is

* John i. 14. † Rev. xix. 13. ‡ Ch. ii. ver. 6—11.

§ See also Part III. p. 192, on this point.

|| Ch. i. ver. 10, 11.

¶ Ch. i. ver. 21.

declared to be above angels, and to be *the Son of God*. The Father is represented as addressing Christ, calling him the Creator of the Universe, and God. In the 2nd chapter, Christ's pre-existence and humanity are fully shewn, "He took upon him the seed of Abraham *," that in our flesh he might be capable of death.

Saint Paul says "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory †;" all these six propositions, of which *God* is the subject, are true of Christ and of *no other* person ‡. Christ does not censure Thomas when he says, "My Lord and my God;" but annexes a blessing to his faith, and orders his disciples to preach him to all nations, and admit converts by a rite declarative of his divinity. God calls himself by his attributive name, "First and Last;" and this name is assumed by Christ, "These things saith the First and Last, which was dead and which is alive §." *The names and attributes of God are given to Christ*; he is called "the true God ||;" "The King of kings, and Lord of lords ¶." And the

* C. ii. v. 16.

† 1 Tim. iii. 16.

‡ See Part III. pages 194, 195.

§ Rev. ii. 8.

|| 1 John v. 20.

¶ Rev. xix. 16.

Greek word by which the Seventy interpreted *Jehovah*, is given to him*. He is said "To have created all things †;" He "pardons Sin ‡;" He "gives grace and life, and shall raise the dead at the last day §."

Christ was worshipped by the Apostles at his resurrection, and *after his ascension*, therefore it could not be a mere prostration or common mark of respect. St. Paul says, "at the name of Jesus every knee should bow in heaven, earth, and below ||." Stephen with his dying breath worshipped and prayed unto Christ; "Lord Jesus receive my spirit." "Lord lay not this sin to their charge ¶." Hence if Christ be not God, this proto-martyr died in the act of idolatry, and of blasphemy.

All the early converts worshipped Christ. Paul had authority "to bind all that *called upon the name* of Christ." The ancient fathers defend this practice, and the Heathen writers deride it (as Celsus, Porphyry, Julian, &c.); which is a proof of its being fully acknowledged as the truth.

The *humanity* of Christ is the next point stated in this article, and this was the subject of prophecy. Isaiah foretold, "A virgin shall conceive and bear

* See Part III., pages 202, 203, for sundry examples of this.

† Col. i. 16.

‡ Matthew ix. 6.

§ John xlv. 13.

|| Phil. ii. 10.

¶ Acts vii. 59, 60.

a son," (vii. 14.) And in process of time, Mary "was found with child of the Holy Ghost *;" and thus "God sent forth his Son made of woman †."—Christ's *humanity* appears from his life and ministry. Except in his miraculous conception and freedom from sin, he was in all things like unto man ‡; he was born, grew up; he ate, drank, and slept; was subject to fatigue, hunger, and thirst; he was tempted; he wept, &c. After his resurrection, he convinced his disciples that he had flesh and bones. In fact, without this belief of a conjunction of natures, the Scriptures appear unintelligible in many places; *ex gra.* Christ is called the "seed of Abraham," and to have "existed *before* Abraham;" he says, "My Father is greater than I;" and again, "My Father and I are *one*." These and many others similar, become perfectly consistent, when referred respectively to his divine and human natures; which Burnet thus explains—"As the soul and body of man constitute one individual, and the body operates as a body, though subsisting by indwelling and actuation of the soul; so the divine and human nature constituted one Christ; the former being entire and acting according to its pro-

* Matt. i. 18.

† Gal. iv. 4.—See Part III. pages 210, 211.

‡ See Part III. pages 208, 209.

per character, and having its peculiar will; though there was such an union and inhabitation of the eternal Word in it, as caused the communication of names and characters that we find in Scripture."

That Christ *suffered*, is evident from the whole of His history. Besides, the prophets foretold it; he was to be "a man of sorrow, oppressed, afflicted, wounded, bruised, brought to slaughter, cut off from the land of the living *." Thus the Spirit of God testified by the prophets the sufferings of Christ †.

He was *crucified*, *dead*, and *buried*. This also is evident from His history. "A soldier pierced His side, and thence came out blood and water," which was a known sign of death. A prophecy of Zechariah was also fulfilled in this, "they shall look on Him whom they pierced." It is also plainly asserted in Scripture, that His body was laid in a sepulchre, and a stone rolled at its mouth, and sealed ‡.

Christ was a sacrifice for original guilt (which we inherit from Adam's disobedience) and also for the *actual* (individual) *sins* of men. The sense in which both Jew and Gentile understood an expia-

* Isaiah liii.

† Acts xvii. 3.—See Part III. Chapter 4; in which Christ's *sufferings*, both bodily and mental, as also his *crucifixion*, *death*, and *burial*, are discussed at large.

‡ Matt. xxvii. 60—66.

any sacrifice was, that the *sin* of the person offering *was transferred to the thing sacrificed*, which then suffered *for*, or *instead of*, the offender. This (as appears from Leviticus) was the design and effect of the sin and trespass-offerings of the Jews; and more particularly of the goat that was offered for the people on the day of atonement; it was said to *bear sin*, to *become sin*, &c. This was a notion held both by Jew and Gentile with respect to sacrifices. It is impossible to suppose, in so highly important a matter, the sacred writers could leave us expressions calculated to give us a wrong idea of Christ's sufferings and death. Christ is called the "Lamb of God, that taketh away the sins of the world;" "He was made sin for us;" "He was the propitiation for the sins of the whole world;" "He suffered once for sin, the just for the unjust, that He might bring us to God." These, and various other passages that lie spread in all parts of the New Testament, make it as plain as words can make it, that the death of Christ is preached to us as our sacrifice, atonement, and redemption.

God thus shews the guilt of sin, and His hatred of it, by requiring so costly a sacrifice as that of Christ. Neither, indeed, would it have been conformable to God's justice and *majesty* to have pardoned sinners without a sacrifice.

SECT. III.—ART. III.

OF THE GOING DOWN OF CHRIST INTO HELL.

As Christ died for us, and was buried, so also it is to be believed that He went down into Hell.

This article stood thus in King Edward's reign—
“That the body of Christ lay in the grave until His resurrection; but His Spirit which He gave up was with the Spirits which were detained in prison or in hell, and preached to them, as St. Peter testifieth.” Thus a *determinate* sense was given to the article, which is left now more at large. That Christ's soul, however, was in hell, appears particularly from Peter's applying the passage in the Psalms, “Thou wilt not leave my soul in hell,” to Christ. His soul must have *been* there, since God is represented as not *leaving* it there *.

* For the various opinions upon this article, as well as its orthodox interpretation, see Part III, Exposition of the Creed, Article 5, where it is fully treated of.

SECT. IV.—ART. IV.

OF THE RESURRECTION OF CHRIST.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith He ascended into heaven, and there sitteth until He returneth to judge all men at the last day.

This article asserts Christ's Resurrection, Ascension, Session, and Second Coming to judgment.

The Resurrection is stated to have been *complete*; Christ taking the very self same body, flesh, bones, &c., that He had before.

Christ's Resurrection was foretold by David, as we learn from Peter; "David seeing this before, spake of Christ's resurrection, that His soul was not left in hell, neither His flesh did see corruption."—Christ also foretold it himself: "they shall crucify the Son of Man, and the third day He shall rise again." And thus it did happen—"He rose and shewed himself to His disciples; and to prove the identity of His body, He told Thomas to thrust his hand into His side, and put his fingers into the point of the nails*."

In the second Article it has been shewn that

* For more on this head, see Part III, Article 5, Sections 2 and 3

Christ was dead and buried. We also are informed of the great care and caution with which his body was guarded; and this very *caution* confirms the truth, making it impossible for his disciples to remove him. When we find the resurrection urged constantly by all the Apostles as the *main pillar* of their arguments; when we hear them constantly appealing to it, and asserting it; when we know that the things took place in the midst of enemies, whose interest was deeply concerned, whose malice was highly kindled at it; and who (though using the most diligent care and jealous minuteness of enquiry,) durst not so much as bring forward the soldiers who had guarded the body; when we consider also that the Apostles themselves could not be *deceived*, as Christ frequently was among them, ate with them, drank and conversed, was seen by five hundred at once:—we cannot entertain a reasonable doubt on the subject.

His ascension was foretold by David, “Thou hast ascended up on high, thou hast led captivity captive, and received gifts for men*.” Christ himself predicted it, “Tell my brethren I ascend to my Father and your Father†.” Luke and Mark recount the ascension, “While he blessed them, he was parted from them, and ascended up into hea-

* Psalm lxxviii. 18.

† John xx. 17.

ven *." They did not *see* him when he rose, for his subsequent appearance was an evidence of his resurrection; but it was necessary for them to *see* him ascend. And as we learn from the account in *Acts* †, they had full and complete evidence of it. Should it be asked why Christ did not ascend in the presence of the Jewish nation? It may be answered that God's design was to bring men to salvation by an exercise of *faith*. The enemies of Christianity might also have ascribed this, as they did his other miracles, to the agency of Beelzebub.

For further remarks upon Christ's *Ascension*, as also upon his *Session* and *Second Coming*, see Part III, Article VI. where they are fully discussed.

SECT. V.—ART. V.

OF THE HOLY GHOST.

The Holy Ghost proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

This article asserts the divinity of the Holy Ghost; and that he proceeds from both Father and Son.

The distinct actual *Personality* of the Holy Ghost; His *divinity*, and *Procession* from the Father and Son; are fully discussed and proved by Pearson

* Luke xxiv. 51.

† Ch. i. ver. 10.

by precisely the same arguments as by Burnet *. It will therefore only be necessary here to speak of His *influences* and *operations*. These may be divided into *extraordinary* and *ordinary*. The *former* were confined to the times in which Christianity was first promulgated, until its establishment; and the *latter* are given to all men, in affording them inward and secret assistance to become good. The *former* enabled the Apostles to "speak with tongues;" "to do signs and wonders;" and the success of the Gospel is always ascribed to "the power of the Spirit of God †." The *latter* is proved by Christ's answer to Nicodemus, "Except a man be born of water and the Spirit, he cannot see the kingdom of God ‡;" and from Peter's Sermon, "Repent and be baptized every one of you, and ye shall receive the Holy Ghost; for the promise is to you and to your *children*, and to all that are afar off, (*i. e.* distant generations,) even as many as the Lord our God shall call §."

The earliest controversy on this subject was in the fourth century, when Macedonius, Bishop of Constantinople, denied the divinity of the Holy Ghost, and was deposed.

* For which see Part III. Article 8. The remainder of this Article is from Tomline.

† Rom. xv. 19.

‡ John iii. 5.

§ Acts ii. 38, 39.

CHAPTER II.

*On the Sixth, Seventh, and Eighth Articles;
concerning the Rule of Faith.*

SECT. I.—ART. VI.

OF THE SUFFICIENCY OF HOLY SCRIPTURE FOR SALVATION.

Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

*Of the names and number of the canonical books, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth; The first book of Samuel, The second book of Samuel; The first book of Kings, The second book of Kings; The first book of Chronicles, The second book of Chronicles; The first book of Esdras *, The second book of Esdras *; The book of Esther; The book of Job; The Psalms; The Proverbs; Ecclesiastes or Preacher; Cantica or Song of Solomon; Four Prophets, the Greater; Twelve Prophets, the Less. And the other books (as Hierome saith,) the Church doth read for example*

* These books are also styled the books of Ezra and Nehemiah.

ple of life, and instruction of manners, but yet it doth not apply them to establish any doctrine. Such are these following :—

The third book of Esdras, The fourth book of Esdras ; The book of Tobias ; The book of Judith ; The rest of the book of Esther ; The book of Wisdom ; Jesus the Son of Sirach ; Baruch the Prophet ; The Song of the three Children ; The History of Susannah ; Of Bel and the Dragon ; The Prayer of Mannases ; The first book of Maccabees, The second book of Maccabees.

All the books of the New Testament as they are commonly received, we do receive, and account them canonical.

THE inspiration of the Scriptures is allowed, by the members of the Popish Church as well as our own. The point in question is, do they contain all necessary information for our salvation ? The Papists assert the equal validity of *oral tradition* with that of Scripture. Now it appears that when man's life was extended to such a length as in the first ages, so that Methuselah and Shem could connect Adam and Abraham ; yet notwithstanding all the advantages which were thus given to oral tradition, the purity of the primæval religion was corrupted. This happened not only in the days of Noah, but also of Abraham ; so that God was obliged to make an *especial* revelation to him, and to choose himself a people who might preserve his true worship. The Mosaic institution too, though designed but for one nation, had *all* its rules committed to writing. Is it not improbable that God should make such a provi-

sion for a *partial* religion, and not for the religion designed for the *whole world*? Besides if *some* precepts were given us in writing, why not *all*? the importance of the matter seems to demand it.

The tendency of *traditions* to corrupt the truth, is shewn in the case of the Jews. They had the whole of their law written; yet they had adopted a number of traditions, to which they attached great importance, but which led them into grievous mistakes. In fact, it was this, that caused them to reject Christ; because through their traditional glosses of Scripture, they had been led to expect the Messias to be a mighty temporal prince.

There is not the slightest intimation in the New Testament, as to any doctrines of faith or practice to be delivered by *oral* tradition: hence we conclude that Scripture contains all things *necessary to salvation*. Indeed St. John appears to indicate that *his* writings alone were sufficient for that purpose. "These things were written that ye might believe, and that believing ye might have life." Christ and His Apostles frequently referred to the *written law*, but never to the *traditions*; on the contrary, they condemned them. And we find our Saviour reproving the Jews severely for "making the law of God of none effect through their traditions." The ancient Fathers also placed no reliance on tradition,

but constantly maintained the sufficiency of the Holy Scriptures. Hence we conclude that Holy Scripture containeth all things necessary to salvation, and that what may be fairly proved from it, by strict and lawful deduction, is to be believed as an object of faith, but not otherwise *.

There is no authority for the Apocryphal Books. They contain no prophecy; indeed they were written after the spirit of prophecy ceased; they were not in the Jewish Canon; and they were not once quoted by Christ and his Apostles. They were rejected by the primitive Church, and were not admitted into the Christian canon; till the fourth sitting of the Council of Trent admitted them all, except the prayer of Manasseh and the fourth book of Esdras. This is one of the many points of difference between the English and Romish Churches.

* Burnet here enters into a long dissertation, to prove that only the books which we receive are canonical. He first shews it of the books of the New Testament, by arguments similar to those made use of in Part I. Chap. IV. "On the Authenticity and Inspiration of the New Testament;" and also in Part II. Paley's first Proposition, section 9, which see. He then shews it of the books of the Old Testament, from the sanction of Christ and His Apostles to the Jewish Canon, and other arguments similar to those in Part I. "On the Inspiration of the Old Testament;" particularly from pages 7 to 17, which see also.

SECT. II.—ART. VII.

THE OLD TESTAMENT.

The Old Testament is not contrary to the New ; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man; wherefore they are not to be heard which feign that the old Fathers did look only for transitory promises.

Although the law given from God by Moses as touching ceremonies and rites, does not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth, yet notwithstanding no Christian man whatsoever is free from the obedience of the commandments which are called moral.

THE Old Testament is not contrary to the New Testament; in *both* everlasting life is offered to mankind by Christ. The promise recorded in Genesis to Eve; to Abraham “in thy seed shall all nations of the earth be blessed;” which Paul expressly applies to Christ, “the Scripture foreseeing that God would justify the heathens through faith, preached before the Gospel unto Abraham, saying, In thee shall *,” &c : in Jeremiah, when describing a *new* spiritual covenant which God would make with Israel in opposition to the Mosaic one, He says, “I will put my law in their inward parts, and

• Gal. iii. 8.

write it in their hearts *:" in Isaiah, " I will give thee for a light to the Gentiles †:" and in the memorable prophecy of Isaiah ‡: all so decidedly point to, and explain the nature of the Gospel covenant, that nothing further need be added, to shew that Christ came " to fulfil the prophets." Moreover, the predictions of Daniel limited the time (468 years,) within which the Messiah would appear; Malachi predicts that the " Messiah should come whilst the second temple stood;" and Haggai says, that " the desire of all nations should enter the second temple," which temple has long been destroyed: so that if Jesus be *not* the Christ, no other can be §.

Christ is the only Mediator; for, as St. Paul says, " there is but one God and one Mediator between God and man, the man Jesus Christ ||."

The ancient Jews did look for something more than transitory promises. This is evident from many passages in the Old Testament; *ex gra.* " Though worms destroy this body, yet in my flesh I shall see God ¶." And David says, " When I awake up in thy righteousness, I shall be satisfied

* Jer. xxxi. 33.

† Isai. xlix. 6.

‡ Isai. liii.

§ See Part III. pages 172, 173.

|| 1 Tim. ii. 5.

¶ Job xix. 25.

with it *." Daniel also, " Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to everlasting contempt †." The contests between the Pharisees, and Sadducees, evince that the resurrection was in a great measure believed; and Christ's answer to the Sadducees shews that such a belief might be gathered from the Scriptures; " Ye do err, not knowing the Scriptures ‡:" as also when He told them, " Search the Scriptures, for in them ye think ye have eternal life §." Enoch's and Elijah's translation must have given them some idea of it. Yet after all, they had no *positive* and *clear* promise; " they saw through a glass darkly;" and it was for Christ *to bring life and immortality fully to light*, and to shew us the path to pardon and salvation.

The merits of Christ's death might very well be applicable to those who died *before* His appearance; as in God's prescience, He was " the Lamb slain before the foundation of the world;" the thing being as certain in His view *before*, as it was *after* it was done; so that in virtue of His sacrifice, those who conformed to the conditions of the dispensation vouchsafed to them, would be partakers of the blessed effects of that sacrifice.

* Psalm xvii. 15.

† Dan. xii. 2.

‡ Matt. xxii. 29.

§ John v. 39.

With respect to the latter part of the Article—the Law may be divided into three parts: *religious ceremonies*; *political regulations*; and *moral precepts*. The two former were blended together, and designed to keep the Jews a distinct people from the Gentiles, until the time came when He would make “a new covenant with them.” In fact, it was impossible that the ceremonial precepts of the law should bind those under the Christian dispensation. All the world (for whom Christianity is designed) could not, morally speaking, go up once a year to the temple at Jerusalem; and since its destruction, that performance is absolutely impossible. Neither could all the peculiar political regulations be complied with by the different nations of the world, for some of them had a peculiar application; the injunctions, for instance, to destroy the Canaanitish nations, and take possession of their country*.

On the contrary, the *moral precepts* being found-

* It is no valid objection to this, that in the Old Testament some statutes are said to be “established *for ever*,” for it is evident that this phrase is only used to distinguish those ordinances which were to be of constant obligation to the Israelites, in opposition to those which were merely temporary, and to be observed only in their march through the wilderness.

ed on the immutable principles of right and wrong *, must be equally binding upon all men. In this sense it is evident that Christ speaks, when He says, "Till heaven and earth pass away not one jot or one tittle shall pass away from the law till all be fulfilled."

SECT. III.—ART. VIII.

OF THE THREE CREEDS.

The three Creeds, Nice Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture.

The doctrines which the Creeds contain, have been proved already, (particularly in Part III.)—The Greek word for Creed is *συμβολον* (symbol), which implies most probably a sign or watchword, to distinguish the *orthodox* from *heretic* Christians. The Nicene Creed was drawn up at Nice, in Bithynia, (A.D. 325) as far as the words "Holy Ghost;" the remainder was *added* in 381. The words "from the Son," referring to the Holy Ghost's *procession*

* Burnet here enters into a discussion on the abstract principles of morality, the foundation of which is religion; and then shews how reverence for God (which is the foundation of religion) is necessarily connected with the observance of His laws, as contained in the decalogue.

from the Son, as well as the Father, were *inserted* in 447. The *addition* was made at Constantinople, and generally received : the *insertion* was made in Spain, and was not received by the Roman Church till 883 ; neither is it yet by the Greek Church.

The Athanasian Creed was not written by him whose name it bears, but 100 years after his death (A.D. 600.)—As to the *damnatory* clauses it contains, it may be observed, that as a belief in Christ, as the Son of God, in the full sense and latitude of the term as it stands in Scripture, is necessary to Salvation ; so these condemnatory expressions are only applicable to those, who, with full opportunity of light and instruction, *reject* the Gospel truth, and choose darkness rather than light :—the *Athanasian Creed* being only a more particular *explication* of what is generally asserted in the two other Creeds. It is not probable that the *Apostles' Creed* was written by them ; indeed, as was before observed, there does not appear to have been any established *formulary* of words, on doctrinal points, for some time. The first mention we have of this Creed occurs in the fifth century.

The Creeds being human compositions, our Church has stated they are to be received, only because they accord with, and may be proved from, Scripture.

CHAPTER III.

*From the Ninth to the Eighteenth Article, (inclusive.)
Concerning Christians, as Individuals.*

SECT. I.—ART. IX.

OF ORIGINAL OR BIRTH SIN.

Original sin standeth not in the following of Adam, as the Pelagians do vainly talk, but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek, ΦΡΟΝΗΜΑ ΣΑΡΚΟΣ, which some do expound the wisdom, some the sensuality, some the affection, and some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

THAT we all inherit not only a nature subject to death, but also a disposition prone to sin, in consequence of Adam's transgression, may be shewn thus: Adam's nature appears to have been *immortal*, from

the denunciation of *death* pronounced against him if he sinned; this death did not take place immediately; and therefore we conclude it must have meant a change in his constitution, making him *liable* to death. This change, it is evident, we suffer the effects of; for “in Adam all die.”—But there is a more serious change involved in the guilt of Adam’s sin: the change of heart and disposition;—of that pure nature, in which man was originally formed, when “God made man upright *,” and “in His own image †,” holy and pure. Whereas “by one man sin entered into the world ‡,” so that now we are no longer innocent; “the imagination of man’s heart is evil from his youth §;” and it is evident, from our experience, that man inherits an evil and corrupt nature: and that his “carnal mind is enmity against God ||.” Now it would be inconsistent to suppose, that a pure Creator should have made a sinful creature: and there is no possible way of accounting for our general depravity, but by our inheriting it from our father who fell. “By one man’s disobedience, many were made sinners ¶.”—On this is founded the plan of our redemption through a Saviour; whose imputed merits, and con-

* Eccles. vii. 29.

† Gen. i. 27.

‡ Rom. v. 12.

§ Gen. viii. 21.

|| Rom. viii. 7.

¶ Rom. v. 19.

ferred graces, are commensurate with the inherited and actual guilt; and efficacious to renew the lost image of God in man's soul. Infants and idiots could not actually commit sin; how then are we to understand "there is *none* that doth not commit sin, no not one;" if we do not admit a natural corruption derived from Adam? Neither is there any injustice in this, as Christ is a sufficient satisfaction and atonement for the sins of the whole world.—Neither again, are many passages in Scripture, particularly in St. Paul's epistle to the Romans, explicable on any other supposition than this.

This infection doth also remain in the regenerate. This is evident from every one's experience; and we have the words of St. Paul as a testimony, "the flesh lusteth against the Spirit, and the Spirit against the flesh, so that ye cannot do the things ye would *;" and he warns them "to flee from fleshly lusts." Now these words were addressed to persons who had been *baptized*, and whom the Apostle nevertheless considered as liable to the infection of nature, contracted by man's fall.

To true believers in Christ Jesus there is no condemnation; yet in them, the very *concupiscence* or inclination to sin, though not ripening into an

* Gal. v. 17.

actual transgression, or a consent to transgression, yet has in it the *nature* of sin.

SECT. II.—ART. X.

OF FREE WILL.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

A rational nature is not determined, like matter, by the mere impulse of another body upon it; but by the process of thought and reflection, it chooses and determines. Now every one must be conscious that he has this power of reflecting and determining, and acting according to the dictate of his will; indeed without this free agency, no action can be morally good or bad. Our nature and dispositions however are so corrupted, that, of ourselves, we are not able to resist our evil passions, and follow good works, without God's preventing and assisting grace. This was acknowledged by holy men of old; David prays to God, "to open his eyes, to guide and direct him, and renew a right spirit within him *."

* Psalm cxix. 18, 33, 35, and Psalm li. 10.

The Gospel shews us that even under *its* light we stand in need of God's grace ; " It is God that worketh in you both to will and to do of his good pleasure * ;" " Not that we are sufficient of ourselves to do any thing as of ourselves, but our sufficiency is of God †." How the impressions of God's grace are made upon our minds, we know not, no more than we know of the wind blowing where it listeth. But it is nevertheless done. That there is a *preventing* (*id. est.* a leading or directing,) *grace*, by which the will is moved and disposed to turn to God, appears from many passages of Scripture ; *e. g.* we read ‡, that " God opened the heart of Lydia, so that she attended to the things spoken of Paul." The conversion of Saint Paul is a strong instance of it. Christ also tells us, " None can come to me except the Father draw him." This Grace of God, however, is not irresistible, for we find St. Paul saying, " Quench not the Spirit ;" and Stephen rebuked the Jews, because they did " always *resist* the Holy Ghost § : " but it may inspire us with good thoughts, dispose us to do our duty, and give us that measure of help, which our depraved nature stands in need of, to enable us to please God. It does not destroy our free-agency, for we may listen to it or not as we

* Phil. ii. 13.

† 2 Cor. iii. 5.

‡ Acts xvi. 14

§ Acts vii. 51.

please ; only God is always ready to hear us, when we ask sincerely, promising to give his holy Spirit to every one that asketh aright. " Let us (therefore) work out our own salvation, for it is God that worketh in us both to will and to do of his good pleasure *."

SECT. III.—ART. XI.

OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings ; wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of Justification.

The term *Justification*, in Scripture, means a person's being *accounted* righteous, or being placed in a state of *imputed* righteousness before God, though strictly speaking he is not *really* such in himself. *Justification* has reference to this present life, *salvation* refers to the next ; *e. g.* " Being *now* justified by his blood, we *shall be* saved from wrath through him †."

This doctrine of justification by faith, was directed against the Roman Catholic belief of the efficacy of *human merit*. The Latin Article says,

* For more on this point, see the 17th Article. † Rom. v. 9.

“ *Tantum propter meritum Domini ac Servatoris Jesu Christi per fidem, non propter merita et opera nostra;*” “ only on account of Christ's merits through faith, not on account of our own works,” where there is no opposition of *faith* to *works*; but the *merit* of *Jesus Christ* is opposed to the *merit* of our *works*.

Faith is the means; the blood of Christ is the *only meritorious cause*. And as God, of his free goodness, without any previous holiness or obedience on our part, hath offered a covenant, by which those that believe and accept it shall be absolved from sin, and put in a state of acceptance with Himself; He is therefore said to justify us *freely* by his Grace, through the redemption in Christ Jesus, there being nothing on our part to deserve or procure it.

When, however, according to St. Paul, it is asserted, that “ a man is not justified by the works of the law, but by faith in Jesus Christ;” we must also recollect that he says, “ faith without works is dead *.” To reconcile the last quotation but one,

* Burnet here explains *faith* to mean generally ‘ the whole complex of Christianity,’ as the *law* means ‘ the whole complex of the Mosaic dispensation;’ so that faith, in this enlarged sense of it, must receive not only the doctrines and blessings, but also the *precepts* of the Gospel; acknowledging Christ in His threefold character of Prophet to teach, Priest to save, and King to rule over us.

with what St. James says, "A man is justified by works, and not by faith only," we must recollect that Paul had, in the course of his argument, divided all mankind into two classes; those who were 'in the law,' and those who were 'without the law,' that is, Jews and Gentiles; and it is evident that in the passage under consideration he addresses himself to those Judaizing Christians who contended for the observance of the whole ceremonial law, on the part of Gentiles, as being essential to justification.

Hence, by *justification* he clearly in this place means, the *entrance* upon a state of justification; and from this he excludes the Mosaical outward rites and ceremonies, as unnecessary. This being, however, soon perverted to signify, that *faith alone*, without the practice of moral virtue, would be all that was necessary, Saint James writes, that "a man is justified by his works, and not by faith only;" he does not say by works of the *law*, but only by his *works*. Now faith, in this latter passage, evidently means a *bare belief* in Christianity, dwelling only in the understanding; and not that good proper faith influencing the *heart*, which worketh by love. Paul shews that faith *places* a man in a justified state; James tells us that *good*

works are necessary, to *keep him in that state*. As a proof that St. Paul means thus, we may observe that whenever he treats upon justification, he insists particularly upon good works, as absolutely necessary to final salvation; “ If I have all *faith*, and not *charity*, I am nothing.”

In considering this article, it will be well to bear in mind, that as there are *two* sorts of faith, *living* and *dead*; the one a dry, *historical* sort of faith, such as even devils possess; the other an *influential* one, operating on our lives: so there are *two* sorts of work;—*moral* and *ceremonial*. It is observable also, that St. Paul never says man is not justified by *works*, but always, by *the works of the law*.

This doctrine is full of comfort, because if we had nothing to depend upon but our own inherent merits and justice, we should have reason to be alarmed; but as faith is the *condition* appointed by God for our salvation, we rest upon his infallible promises, that so we shall be finally accepted.

SECT. IV.—ART. XII.

OF GOOD WORKS.

Albeit that Good Works, which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

This Article was not among those of 1552, but was added in 1562. It is opposed to the Roman Catholic doctrine, “that our works have perfection and merit in them, to deserve eternal life.” Whereas our Church holds, that even the best works have some alloy and mixture of frailty in them, so as not to endure the severity of God's scrutiny. Nevertheless that good works, springing out of a true Christian faith, are pleasing to God in Christ, is manifest through the whole of the New Testament. Exhortations to practise them abound in it. *e. g.* “To do good and to communicate forget not; for with such sacrifices God is well pleased*.” Yet they are not *so meritorious* as to put away sin; for it is through Christ alone, that we can obtain remis-

* Heb. xiii. 16.

sion of sins. True faith and good works are inseparable ; being as necessarily connected, as a tree and its fruit. " Faith if it have not works is dead *." The true Christian doctrine is, that good works are *indispensable*, but not *sufficient*, for salvation.

SECT. V.—ART. XIII.

OF WORKS BEFORE JUSTIFICATION.

Works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ ; neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity ; yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

We must here consider the actions of men in two points of view, *abstractedly* and *relatively*. A bad man may do an action *in itself* good ; but not so in respect of the *doer*. God considers the principle, end, and motive, and all other concomitants. Now as we all by nature are prone to sin, and corrupt, until the grace of God changes and purifies our hearts ; it follows, that our works *before* such change take place, do necessarily partake of that corruption ; that as they are not done in strict conformity

* James ii. 20.

to His will ; or, in other words, as they do not spring out of a lively faith ; there will be some lurking principle, some worldly design, to mar their beauty, and render them undeserving of God's favour. We find even Saint Paul (speaking of his state before his conversion,) though enlightened by a divine revelation, and living after the straitest sect of his religion, exclaiming, that " in his flesh dwelt no good thing ;" that he could not do the good he wished, through the " sin that dwelt in him." Hence we conclude, that " they that are in the flesh cannot please God *." Though the actions of all those who have never heard of Christ, are thus held to be *relatively* sinful, however *abstractedly* good ; yet we must bear in mind, that Christ died for the sins of the whole world, and that those who knew Him not, and have been " a law unto themselves," will also reap the benefit of His sacrifice.

* Rom. viii. 8.

SECT. VI.—ART. XIV.

OF WORKS OF SUPEREROGATION.

Voluntary Works, besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogance and impiety; for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required; whereas Christ saith plainly, when ye have done all that are commanded you, say, we are unprofitable servants.

This Article is directed against the Roman Catholic doctrine, by which it was held “that men could attain to a greater degree of perfection, than was absolutely necessary to salvation;” and that by certain men’s following certain strict rules, a *treasure of merits* was laid up, as in a bank, of which the Pope was keeper, and which was placed at his disposal, to be communicated to those who needed*. Now the precepts in the Gospel, being so full and comprehensive, commanding us to love God with all our heart and soul; to love our neighbour as ourselves; and to be perfect, even as God is perfect;—it follows, that the doctrine of *supererogation* is ar-

* These pretended merits were at last actually set for sale, in the shape of *absolutions* and *indulgencies*; and matters proceeded to so gross a pitch of enormity, that it gave rise to the Reformation.

rogant and impious; and contrary to the express declaration of Scripture, which tells us, when we have done all, to confess ourselves unprofitable servants.

SECT. VII.—ART. XV.

OF CHRIST ALONE WITHOUT SIN.

Christ, in the truth of our nature, was made like unto us in all things (sin only excepted), from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin, as St. John saith, was not in him. But all we the rest (although baptized and born again in Christ), yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

Christ's freedom from sin, both in spirit and in flesh, appears through his whole life, as it is recorded in the Gospels: and it is also expressly asserted; "Who did no sin, neither was guile found in His mouth*." "In Him is no sin†." The idea of Christ's *peccability* seems to be a consequence of the Socinian doctrine of denying his divinity. He came to be "a Lamb without spot." The Paschal Lamb was a type of Christ; it was without spot or blemish; and Christ, being spotless from sin, is

* 1 Peter ii. 22.

† 1 John, 3—5.

thence truly called “our passover *.” “Behold the Lamb of God †.”

That we, and all others, save Christ, are sinful, and frequently commit sin, cannot reasonably be doubted; “If we say we have no sin, we deceive ourselves, and the truth is not in us :” we are taught by Christ, in our daily prayers, to say, “forgive us our trespasses.” We find the inspired Apostles themselves recording their own failings. And when we are directed to be “holy, as Christ was holy;” it evidently implies an *imitation*, as far as we can; and not an absolute *equality* of attainment; just as we understand the direction “to be perfect, even as our Father in heaven is perfect.”

SECT. VIII.—ART. XVI.

OF SIN AFTER BAPTISM.

Not every deadly sin, willingly committed after baptism, is Sin against the Holy Ghost, and unpardonable; wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and, by the grace of God, we may rise again and amend our lives; and therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

This article was directed against the doctrine which some enthusiasts held, who denied the effi-

* 1 Cor. v. 7.

† John i. 29.

cacy of repentance for *some* sins ; and of others, who believed in the *sinless perfection* of those that had once received divine grace.

With respect to the sin against the Holy Ghost, an attentive consideration of the manner in which Christ introduces the mention of this sin, will convince us, that he did not mean to apply it to those who attributed *his* miracles to Beelzebub. According to both Matthew and Luke, Christ himself says, “ Whosoever shall speak a word against the *Son of Man*, it shall be forgiven him ; but whosoever blasphemeth against the Holy Ghost, it shall not be forgiven*.” It is here evident that the reviling of Christ and his miracles, could not be meant. But it seems to point particularly to the times of the *out-pouring of the Holy Ghost*, when by its influences, it enabled the Apostles to give the *fullest and clearest possible* evidence to the truth of Christianity. Whoever should *then* reject this clear testimony would evince so invincible an obstinacy of mind, and such a determination to refuse the proffered mercy of God, as to draw down upon himself the highest punishment, in being given up to himself, and being consequently rendered obnoxious to eternal damnation. No further proof could

* Luke xii. 10. Matt. xii. 32.

be given; *that* was the *consummation* of evidence; and whoever rejected it, would possess no further means of saving himself from condemnation*.

There seems no reason that we should think this sin can *now* be committed. When St. John says "there is a sin unto death," it is supposed he meant the above, which of course was confined to the Apostolic days. The exhortations to amendment and repentance, in the epistles, are all addressed to those who had been *baptized*; consequently we have the Apostle's authority in maintaining that sin may be committed after baptism. The Holy Ghost, though it influences our souls, does not destroy our free agency; and therefore we may, through the infirmity of our nature fall into sin, after it has once purified our minds: but we may repent, and by God's help, recover ourselves; for God declares, "Whosoever cometh to me, I will in no wise cast out."

* On the passage in Hebrews vi. 4, as to "the *impossibility* of those who have once been enlightened by the Holy Ghost and fallen away, being renewed;" it may be observed, that those who had fallen away, after the highest possible evidence, and conviction, could have nothing further to convince them again, and must be in a state similar to those mentioned above, who obstinately refused to believe.

SECT. IX.—ART. XVII.

OF PREDESTINATION AND ELECTION.

“Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid,) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ unto everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his spirit working in due season: they through grace obey the calling, they be justified freely, they be made sons of God by adoption, they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so far curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore: We must receive God's promises in such wise as they be generally set forth to us in Holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.”

The doctrine spoken of in this Article is one of the most intricate and difficult questions in divinity.

The whole controversy may be reduced to this point, as its fountain head ; “ Upon what views did God form his purposes and decrees concerning mankind ?” 1st. Whether *absolutely* to magnify his own glory and manifest his attributes ; or 2nd. Whether *foreseeing* the actions of his creatures under given circumstances, he formed his decrees in *consequence* thereof.

There are some, *Supralapsarians*, who hold the *former*, and consider that Adam’s lapse, and Christ’s death, together with His imputed merits to a certain chosen number, who should be gifted with his irresistible grace, and thus be saved, whilst the rest of mankind should be damned ;—were all absolutely fixed and pre-ordained by God, who designed all these things of his own sovereign will and pleasure. Of those who held the *latter* opinion, there are three descriptions ; viz. 1st. *Sublapsarians* ; who contend that Adam was a *free* agent, and therefore sinned freely ; that the consequence of his sin, extending to all his posterity, God decreed to save a *certain chosen number*, as before, and left the rest to perish in their helpless state. 2nd. *Arminians* or *Remonstrants*, who contend that God created all men with free liberty of action, and *foreseeing* their conduct, settled all his decrees in *consequence* ; that Christ died for all men, to every one of whom sufficient

assurances are given, which they may use or reject. 3rd. *Socinians* ; who hold that God's counsels are *general*, implying that those only who repent and believe the Gospel shall be saved ; that man is free and uncorrupt, and needs no inward grace, and no spiritual assurances *.

Without entering into the almost endless disquisitions on this subject, it may be observed, that in the New Testament it is stated, that " Whom he (God) did *foreknow*, he also did predestinate † : and per-

* Burnet here enters into a long historical account of the origin and growth of the various branches of this controversy ; and then gives a detail of the different tenets of the sects here mentioned, together with all the several arguments used by each party respectively to support their own tenets, and refute those of their opponents. He concludes with pointing out how the Church of England, in this Article, manifestly discountenances *Supralapsarians* ; that, to a certain extent, she accords with the Calvinistic doctrine of the efficacy of grace ; whilst at the same time, by the cautions that are given in the Article, and the inferences to be drawn from the other offices of the Church, she favors the *Remonstrant* or *Arminian* opinion, that all men have the means afforded them, which they may use or reject ; and moreover that grace is neither irresistible,—nor yet, having been once given, is it impossible for men to fall away. He has expressed no opinion of his own ; but (to use his own words) " having laid the force of the arguments, as well as the weight of the difficulties, on both sides, before the reader, he has left the choice as free to him as the Church has done." What follows on this Article is from Tomline.

† Romans viii. 29.

sons are called, "Elect, according to the *foreknowledge of God* *." *Predestination and election are therefore founded in God's foreknowledge.* Now we find that God is represented in Scripture, as ordaining the redemption of mankind through Christ, before the foundation of the world. But it has pleased him to confine the knowledge of Christ to a small portion of the world even to this day; those therefore seem to be they, whom God foreknew, and elected and predestinated to life; inasmuch as He has given them the *knowledge and means* of salvation.

These terms, Predestination and Election, are applicable, in this sense, to *Christians generally*, in contradistinction to all the *rest of mankind*; and not as distinguishing one set of Christians from another. The words of the Article, "To bring them by Christ to everlasting salvation," seem only to imply giving them the *means*; for actual salvation does not take place till the day of Judgment. St. Paul (in the Epistle to Timothy, from which the beginning of this Article is taken) speaking of *Christians in general*, says, "who *hath saved* us, and called us with a holy calling †:" Here again the phrase "*hath saved* us," seems as before to imply nothing more than "*hath given* us the means;" for it can scarcely

* 1 Peter i. 2.

† 2 Tim. i. 9.

be supposed that all whom God hath called, will be finally saved, though every one has it in his power. St. Paul expresses a fear lest even he himself “should be a castaway.”

In the passages from Romans and Peter, quoted before, the terms Predestination and Election are spoken of, and applied to, all the Christians in Pontus, Galatia, Cappadocia, Asia, and Bythinia; and to all the Colossian Christians: Now no one will contend that all those Christians inhabiting those extensive countries will be finally saved; but they are called *Elect* and *Predestinate*; therefore these terms can only mean collective bodies of men, to whom the Gospel was made known, and who thus had the means of obtaining everlasting life. Again we find Peter calling upon them all, “to make their calling and election sure*,” those terms therefore could not mean *absolute* salvation, for no human exertions can be necessary to make a divine decree sure. Hence we may conclude that Predestination implies the gracious purpose of God, before the creation of man, to make a general offer of salvation in his own good time, to all that shall embrace and obey the Gospel through the merits of Jesus Christ.

Absolute Predestination is not mentioned in this

* 2 Peter i. 10.

Article*. It is said that *Predestination through Christ* is a comfortable doctrine, but that *God's Predestination* (i. e. absolute predestination,) is a dangerous downfall. This last sense of the word cannot but include *Reprobation*, or God's passing over a part of mankind as unworthy his regard and attention, and leaving them thereby through their own helplessness to everlasting misery. Now this notion, equally with that of his consigning them to it by an absolute decree, is so directly contrary to our ideas of God's perfection in justice, mercy, and love; as also to his express declaration of Christ's sacrifice being "for the sins of the *whole world*;" of God's "not willing the death of a sinner, but that every one should turn from his wickedness and live;" of his promising that "whosoever cometh to him he will in no wise cast out;" and that "to him that knocketh it shall be opened;"—that we cannot possibly admit it. For then, would there be no morally good or bad actions; and all the exhortations to obedience, and threatenings against sin, in the Gospel, would be vain, useless, and unmeaning; as well might we tell the dumb to speak, and the blind to see, as to tell those who are under a *positive im-*

* Neither can it be maintained to be a Church of England doctrine, inasmuch as the last Article asserted, that "Men might fall away from grace."

potence, irrespective of their own will or inclination, to obey its precepts.

The *absolute prescience* of God, however, with respect to every action arising from human will, and to those who will or will not be ultimately saved, as being compatible with the *free-agency* of man, is far above our comprehension ; and yet is so positively asserted in Scripture, and so clearly proved by the fulfilment of prophecy, that it is and must be a fit and legitimate object of our *faith* : though it surpasses the limits of our understanding.

It may be remarked that Cranmer, the principal compiler of the Articles, in a work published and confirmed by Act of Parliament, at the time of the reformation, says, “ Men are to be warned that they do not impute to *God* their vice or their damnation, but to *themselves*, who by free will, have abused the grace and benefit of God.”

SECT. X.—ART. XVIII.

OF OBTAINING ETERNAL SALVATION BY THE
NAME OF JESUS CHRIST.

They also are to be held accursed that presume to say, that every man shall be saved by the law or sect which he professeth ; so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

This Article is not pointed against any particular sect, neither does it confine salvation to one ; but it is directed against those that believed that *all religions* were equally pleasing in the sight of Heaven, and provided that men observed their rules, would be equally effectual to salvation. For this strikes at the root, and undermines the truth of all revealed religion. The Article has no reference to the divisions amongst those who believe in Christ's atonement. It says, "*By the law of the sect,*" in opposition to the *merits of Christ*. Now we read that "there is none other name under Heaven whereby men may be saved," than the name of Jesus Christ. If God has therefore declared his will, we are not at liberty to obey or reject it as we please. The Jews themselves, though worshippers of the one true God, were punished for rejecting the Messiah. Christ

tells us, "He that believeth shall be saved, but he that believeth not, shall be damned *."

These words, however, cannot apply to those who have had *no opportunity* of hearing the Gospel; in this case we find, that "in every nation he that feareth God and worketh righteousness is accepted with him:" for as St. Paul says, "how can they believe in him of whom they have not heard †?" Those Gentiles, therefore, who, not having heard of Christ, have "been a law to themselves," may partake of the blessings purchased by him who "died for the sins of the whole world ‡." It is the Christian, however, only, who having a *fæderal promise*, enjoys this blessed hope of life, on sure and certain grounds. Nor is it certain that the Heathen will enjoy equal happiness with the Christian, amongst the different degrees of it which exist in the many mansions of Heaven.

* Mark xvi. 16.

† Romans x. 14.

‡ Burnet here makes a distinction between the phrases being saved "*by* the law," and "*in* the law." He says, no man can be saved *by* the law of his sect, because if he be saved, he is only saved *by Christ*; but he may be saved *in* the law of his sect, (if he has had no opportunity of knowing the true law,) by virtue of God's compassion extending to him.

CHAPTER IV.
ON THE LAST TWENTY-ONE ARTICLES; CONCERNING CHRISTIANS, AS A SOCIETY.

SECT. I.—ART. XIX.

OF THE CHURCH.

The Visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered, according to Christ's Ordinance, in all those things that are of necessity requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith.

THIS article relates to one of the fundamental differences between us and the Church of Rome, which holds that we should judge of doctrines according to the decisions of the Church; whereas we contend that we should judge of the purity of a Church by that of its doctrines.

If *infallibility* existed in a Church, there must be some plain and certain marks and proofs of it; as of a *succession of miracles* expressly adapted to confirm it; or of *positive declarations* of Scripture asserting it: so that men might at once resign the

faculty of their reason and private judgment to its decisions, in security from error by following them. There is nothing of this kind to establish the Roman Catholic pretension. On the contrary, the whole tenor of Scripture shews, that God deals with us as with reasonable creatures ; both Christ and His Apostles argued with, and appealed to, the understanding of their hearers ; and bade them search the Scriptures for themselves, to see if those things were so as they taught. Moreover, the claim to infallibility may be disproved, by the very *doubts* of those who asserted it, as to the *person* in whom it was vested ; some contending for the *Pope*, and others for *General Councils*. These *latter* are considered in the next article ; and the contradictory decisions of the *former*, is a sufficient refutation of their pretensions.

We may, therefore, proceed to observe, that the Visible Church is defined in this article, to be “ a congregation of men in which true doctrine is preached, and the Sacraments rightly administered.” The term is used in contradistinction to the invisible or mystical Church, in which all faithful Christians of all times are included * ; and which is so called,

* On this point see Part III, Chap. 2, Sect. 1.

because all its members are not now upon earth; and because the qualities which entitle them to be in it, were never objects of sense, being the dispositions of the heart and mind. Hence, the visible Church may, in the general sense of the word, imply all outward professing Christians whatever; and in this sense it is used, when Christ says, "the kingdom of heaven (*i. e.* the Christian dispensation,) is as a net, which enclosed good and bad fishes." In this article, however, the term is confined to the Christians of one country, city, or persuasion; as for instance, the Church of Antioch, of Rome, of England, &c. Now that the word *Church* is used in a more or less extensive sense, in Scripture, is evident; *e. g.* "On this rock I will build my Church;" "the Lord added to the Church daily:" in these passages it means the Church, in its *most extensive* sense. Again, "The Church of God which is at Corinth;" "the Churches in Asia;" "the Church which is in Philemon's house;"—all imply a *particular set* of Christians, assembled together in a particular country, or at a particular place.

In this latter sense we use the word Church, to signify any congregation, in which the pure word of God is preached, and the Sacraments rightly admi-

nistered * ; and we consider all men as Christians who are *baptized*, and profess a *belief* in the Divine mission of Christ, and the fundamental doctrines of Christianity ; not presuming to draw a line between those whose faith shall or shall not save them.

SECT. II.—ART. XX.

OF THE AUTHORITY OF THE CHURCH.

The Church hath power to decree rites and ceremonies, and authority in matters of Faith. And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written ; neither may it so expound one place of Scripture, that it be repugnant to another.—

* Burnet, on this point, states what is essential to a true Sacrament, viz. "the exact observance of it according to its institution:" if any part be cut off, it is not a true Sacrament ; as for instance, in the Lord's Supper, if either the bread or wine be withdrawn. On the contrary, *additions* made to the Sacraments, do not annul them, if the essentials be observed, though they adulterate them. "Therefore, when the sponsions are made, and a washing with water is used, with the words of Christ, we own it a true baptism." Hence though Baptism is often performed in the Romish Church by laypersons, and even by women, yet we do not consider it null and void, but only irregular. And though we may own that a Society retains the fundamentals of Christianity, and thence is a true Church, and has a true Baptism, entitling to Salvation ; we are not bound to join in communion with them, if they have the addition of false doctrines, or error, or superstition among them.

Wherefore, although the Church be a witness and keeper of His Writ, yet as it ought not to decree any thing against the same; and besides the same, it ought not to enforce any thing to be believed for necessity of Salvation.

Every society of men must have rules for its government. No religion can exist without some forms and ceremonies; and where bodies of men are congregated, that there may be no disorder and confusion, it is necessary to have rules and regulations.—Now, as Christ's Apostles have only enjoined that "all things be done in order," and as neither He nor they have given us any particular directions, we infer that every Church may fix its own, provided that nothing be done *contrary* to the commands and doctrines of Christianity. In this we are sanctioned by the practice of the ancient Jews, who appointed institutions, as the feast of Purim—of Dedication,—not enjoined by the Law of Moses.

Besides, we find Christ himself not reproofing them for the various rites they had added, but only for their overvaluing them. He even hallowed some: *Baptism*, for instance, by adopting it as the federal rite for the New Covenant. If, then, in so limited religion as the Mosaic one, this liberty was allowed, still more suitable is it in the Christian dispensation, (which is so extensive) that there should be room left for such appointments and alterations as

the difference of times and places may seem to require.

“The Church has authority in controversies of Faith.” This is sanctioned by the practice of the primitive Churches ; *e. g.* the authority they exercised when a dispute arose concerning the circumcision of Gentiles, and a council met at Jerusalem to decide upon it. St. Paul also tells Timothy, to “charge them that they teach no other doctrine ;” (i. 3.) and Titus, “a man that is an Heretic, after first and second admonition, *reject* ;” (iii. 10.)—Whence it is manifest, they had authority to regulate the faith ; and consequently there must have been some rule or test, whereby excommunication (which was the practice of the Apostolic and primitive times) could be determined. The Church, however, is not infallible, though its decrees are entitled to great weight and deference ; every one, therefore, whose thoughts differ from them, if, after deliberately, carefully, and humbly weighing the matters, he finds he cannot master his objections so as to submit to them, is at liberty to separate.

Though in order to preserve uniformity of faith and practice, we thus hold the authority of the Church, since “to it are committed the oracles of God ;” yet it is not to ordain any thing contrary to that word ; although it may alter and adapt the

public formularies and creeds to suit existing circumstances, and declare against prevailing heresies.

SECT. III.—ART. XXI.

OF THE AUTHORITY OF GENERAL COUNCILS.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (for as much as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred even in things pertaining unto God. Wherefore, things ordained by them as necessary to Salvation, have neither strength nor authority, unless it may be declared that they are taken out of Holy Scriptures.

In the words of Scripture it is said, “Let every soul be subject to the higher powers;” hence the Clergy cannot be obliged to go into another country, to meet in General Councils, upon the summons of any other Prince or Potentate, than that to whom they are subject; and they cannot be called away without his leave and authority.

The first General Council may be considered as that which took place at Jerusalem, concerning Gentile Christians being circumcised; it differed from all others in being under the *special* guidance of the Holy Ghost. It appears that no subsequent one was held till the close of the second century. After that time many were held, but they were only *provincial* and *national* councils. When Christianity

had become established in the Roman empire, then General Councils were summoned at the will of the Emperor. The first General Council was that at Nice, convened by Constantine, in 325 ; the second at Constantinople, in 381, by Theodosius the Great ; the third at Ephesus, 431, by Theodosius, junior ; and the fourth at Chalcedon, 451, by Marcion.—They were occasioned by the Arian, Apollinarian, Nestorian, and Eutychian, controversies : they were the most celebrated, and their decisions are highly esteemed.

In the dark ages, the Popes, having attained great power, summoned Bishops without their Princes' leave. The first thus summoned, by the Pope's sole authority, was the Lateran Council, in 1132 ; and the last, the Council of Trent, was commenced in the time of Pope Paul the 3d, in 1545 ; was suspended ten years under three successive Popes ; and met again, and ended in the time of Pius the 4th, in 1563.

The four first were convened, as was observed, when all Christendom almost was under the respective Emperors ; but now, as the Clergy are under the civil jurisdiction of the country they reside in, it is manifest they cannot be convened by a foreign power, without an infringement of their own sovereign's right.

Being composed of men *individually* fallible, they must be *collectively* so; and this is evident both from the consideration that many of them were factiously and intriguingly conducted, and more particularly from the fact of their having passed contradictory decrees*.

We receive the decrees of the first four, because they may be proved by Holy Scripture. At Nice, it was decreed, "that Christ was God;" at Constantinople, "that the Holy Ghost was God;" at Ephesus, "that the divine and human nature of Christ were united in one person;" and at Chalcedon, "that they remained nevertheless distinct."

SECT. IV.—ART. XXII.

OF PURGATORY.

The Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also Invocation of

* Several subsequent Councils contradicted the decree of that of Nice; a second Council at Ephesus, approved the doctrine of Eutychus, which was condemned by the Council of Chalcedon; a second Council at Nice approved image-worship, which had been condemned by the Council of Constantinople; and the very point in question, "the authority of General Councils," was asserted at Constance and Basil; and condemned in the Lateran, and laid aside in the Trent Councils.

Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

The Romish doctrine of purgatory, pardons, worship of images, and of reliques, and invocation of saints, are all in this article denounced as unscriptural. The Church of Rome held that every man is liable both to *temporal* and *eternal* punishment for his sins: that God indeed remits the *latter*, for the merits of Christ; but that the *former* must be expiated either by acts of penance and sorrow in this world, or else by a state of suffering and misery, for a proportionate time, in an intermediate state, in the next world. That to *shorten* the period of this *purgatory*, as it was called, the prayers * and supererogations of men on earth, or intercessions of saints in heaven, were very efficacious.

The foundation of this doctrine is not supported by Scripture: we find there, no such peculiar distinction of remission made, as between that of *temporal* and *eternal* punishment of sin; on the contrary we read, that “being justified by faith, we *have peace* with God, through Jesus Christ †;” and

* Praying for the dead began in the third century, but the doctrine of purgatory was not *fully established* till the beginning of the seventh century.

† Rom. v. 1.

that "God will remember our sins and iniquities no more *." In these words of God's covenant, there is no *limitation*; a *full indemnity* is mentioned; and it is inconsistent with God's character, that there should be any secret *reserves*.

This doctrine is, moreover, contrary to the express words of Scripture, which also declares that "the blood of Christ cleanses from all sin;" and that "there is no condemnation to them that are in Christ Jesus." It manifestly also derogates from the efficacy of Christ's merits †. Besides our Saviour's promise to the thief on the cross; Paul's wish "to depart and be with Christ;" "to be absent from the body, and present with the Lord!;" and John's declaration, "Blessed are the dead which die in the Lord, for they *rest from their labours* §;"—all imply a contradiction to this belief; for how shall they *rest* if the pains of purgatory are to be endured ||?

* Heb. viii. 12.

† The passage, "Thou shalt not come out till thou hast paid the uttermost farthing," is rather an argument *against* purgatory, than for it: for the whole scope of the parable goes to shew the impossibility of the man ever paying off so immense a debt.

‡ 2 Cor. v. 8.

§ Rev. xiv. 13.

|| Burnet here refutes an argument, set up to support the doctrine of praying for the dead, drawn from a passage in 2nd Maccabees

The doctrine of *Pardons*, as held in the Romish Church, is founded on the unscriptural distinction between the remission of temporal, and not of eternal punishment. The practice arose from the abuse of the power, granted to the Bishops at the Council of Nice, to relax or remit the discipline and punishment, ordered in the primitive times, to be inflicted on offenders. The Pope, seeing the great accession of power it would give him, took it into his own hands, in the 11th century, and still further abused it; till at last pardons were *sold* publicly, under the name of indulgences, or “remissions of all sins past, present, and future.” The doctrine, being unscriptural, is therefore false; and, indeed, the bare statement of it is a sufficient refutation.

On the Worship of Images. In the Old Testament, there are many strong and express declarations against idolatry of every species; as well against that of worshipping any thing *absolutely*, as

12—42, where Judas Maccabæus is represented as “offering sacrifices for the slain;” by first stating, that the book, being uncanonical, is of no authority; and second, by shewing that Judas offered the sacrifice to purify the *survivors* from the idolatrous sin, which their dead associates had been guilty of. He also shews that the passage, (1 Cor. iii. 16) “he shall be saved yet *so as by fire*,” is a metaphorical use of the word, implying that the fiery persecutions which were approaching, would put every man’s faith to the test.

God; as also against setting up any image as a *symbolical* representation of God. The first and second * commandments are sufficient on these two points. In the gospel part of the New Testament, no mention indeed is made of *idolatry*, because after the Babylonish captivity, the Jews were never guilty of it. But in the Acts, we find that St. Paul was greatly displeased when he saw the idolatry of the Athenians †; and St. John, in his epistle, says, "Little children keep yourselves from idols ‡."

Image worship began about the fifth century, and by degrees increased to the grossest idolatry, so that Christians were accused of it both by Jews and Mahometans. In the next century, a famous controversy began about the breaking of images, (which was done in consequence of the people's superstitiously worshipping them,) and lasted 100 years; different Councils and Popes, (though claiming to be infallible,) taking different sides; at length, by the

* The reason which Moses gives, as the foundation of the second commandment, is manifestly pointed against what is termed an inferior sort of idolatry, viz., 'the worshipping of God through a symbolical representation of Him.' He says, (Deut. iv. 12—16.) "Ye saw no similitude when the Lord spake unto you; take heed, lest ye corrupt yourselves, and make a graven image, the similitude of any figure," &c.

† Acts xvii. 29.

‡ 1 John v. 21.

Council of Trent, (the last general one,) it was settled, "that due worship be given to images *."—The Papists on the Continent leave out the second commandment in their tables; and, to complete the number, divide the tenth into two.

On the worship of Reliques, it may be observed, that God's care that the body of Moses should be buried where no man knew, seems to have been intended as a precaution against the Israelites falling into any superstitious practice about it. And the commendation of Hezekiah, when the brazen serpent was broken by him, because he saw the people superstitiously reverencing it, is a sufficient condemnation of the practice here denounced.

The Invocation of Saints is unscriptural. "There is one God, and *one Mediator*, between God and man, the man Jesus Christ;" "through Him we have access to the Father." Even the worship of angels is forbidden by St. Paul: "Let no man beguile you in a voluntary humility and worshipping

* Burnet here gives a long discussion on the history of image worship, shewing it was contrary to primitive practice; and also on the *inferior* homage which some Catholics say they give to images; on which latter point it may be sufficient to refer to the note on the second commandment, in the preceding page.

of angels * ;” much more, therefore, the worship of human beings.

It is contrary to primitive practices and doctrines also ; Augustine says, “ Let not the worship of dead men (alluding to the invocation of martyrs,) be any part of our religion.”

SECT. V.—ART. XXIII.

OF MINISTERING IN THE CONGREGATION.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments, in the congregation, before he is lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent which be chosen and called to this work, by men who have public authority given unto them, in the congregation, to call and send Ministers into the Lord's vineyard.

This article consists of two parts ; the former asserts the unlawfulness of exercising the office of a minister without a *regular appointment* ; the latter describes the *proper authority* to give the appointment. It appears in all religions of antiquity, whether Pagan or not, that certain persons have been set apart for the sacred office. In the Mosaic dispensation, a particular tribe, that of Levi, was set apart with certain ceremonies †. From the New Testament, we find that Christ appointed twelve Apostles

* Col. ii. 18.

† Exod. xxviii. xli. xxix. 1—4, &c.

ties; and afterwards seventy Disciples; and that “as His Father sent Him, so He sent them;” evidently implying that He empowered them to appoint and send others. In consequence, we find further that the Apostles appointed Deacons*; and afterwards Elders†; whom they appointed, by ordination and imposition of hands;—that Paul *ordained* Elders in all the Churches, (which implies a regular formal appointment,) and directed Timothy and Titus to do the same, in their respective jurisdictions; cautioning them “to lay hands suddenly on no man.”—The qualifications of those who were to be made “Bishops or Deacons” by Timothy, are set forth ‡. And similar directions are given to Titus, whom St. Paul had left in Crete, “to set things in order, and to ordain Elders §.” Since history informs us of an uninterrupted succession from that time; and since we cannot but know that the dignity of the office, and the solemn duties of the religion, cannot be supported without a proper authority being committed to its ministers; we maintain the first part of the article, that it is unlawful for any man to take the office upon himself.

The next point is, *how* persons may be lawfully

* Acts vi. 3.

† 1 Tim. iii.

† Acts xiv. 23.

§ Titus i. 5.

called. The framers of this article, having probably in view the state of the reformed Churches on the Continent, seem to have left this matter somewhat open and at large, to be regulated by existing circumstances. However this lawful authority may be defined to be, "that rule which the body of the Pastors, or Bishops, and Clergy of a Church shall settle, when met together, with due respect to the powers that God shall set over them ;"—the civil and clerical powers both thus concurring.

With respect to the different orders in the Church, it may be observed, that from the passages already quoted, such distinct orders as those of Bishops, Priests, and Deacons, existed ; for they are all mentioned. Now that Bishops were distinct from other ministers, is evident from the writings of the primitive fathers. When, indeed, all the other Apostles had left Jerusalem, James the Less was stationed there as a superintendant or Bishop. Ignatius (contemporary with the Apostles) says, "Be subject to the Bishop, as to Jesus Christ ; to the Presbyters as Christ's Apostles ; to the Deacons as to the ministers of Jesus Christ," &c. Here then are the three distinct orders * ; and it is to be observed, that Igna-

* Various extracts from these fathers fully establishing Episcopacy, as a practice of primitive times, are given by Bishop Tomline,

tius suffered martyrdom only 77 years after Christ's death, in 107. There are numerous other passages in the ancient fathers, corroborating this, as in Clement, Origen, Irenæus, &c. Bishops indeed were not necessary in the infant state of Christianity, but were appointed gradually to suit existing circumstances. The year 64 seems to be the probable time when Bishops were first appointed; in 58, St. Paul calls the Elders of the Church of Ephesus, Bishops *or* Overseers; but in 64, we find that Paul placed Timothy in the situation of a Bishop, to prevent unsound doctrine, to ordain and govern *Presbyters*; and he gives him a detailed account of the office of a Bishop *. In the same year Titus was similarly appointed, with the further power of rejecting heretics †. Thus we find that the Apostles received authority from Christ; transmitted it (whilst under the guidance of the Holy Spirit,) to others; and gave them power to appoint ministers; so that up to the present day, there has been a regular succession and transfer of authority. In

whose arguments are here abridged. Bishop Burnet says but little on the subject of *Episcopacy*, though he shews by a regular induction of particulars, that *several orders and functions* were established in the Church, which were to be of perpetual duration.

* 1 Tim. i. 3; v. l. xix. 22.

† Titus iii. 10.

the course of time Archbishops were made. Archbishops were generally appointed first, in the metropolis of a country, and hence were called "Metropolitans;" and subsequently four Primates or Patriarchs, of Rome, Alexandria, Antioch, and Constantinople, were appointed; the three former before the Council of Nice, and the latter in the year 381. We do not maintain that our different degrees of ministers are precisely the same in their nature, as those of primitive times; circumstances have altered them; but we do contend that we have the sanction of those times for the distinct orders we have named.

As the Scriptures prescribe no form of Church government, so they have given no specific rules for ordination; and we therefore are obliged to have recourse to the primitive practices; and then we find, that Episcopacy has always prevailed, and that ordination is given by Bishops. An instance of the generally received opinion of the invalidity of Presbyterian ordination in primitive times, is seen in the case of Ischyrras, who was deposed by the Synod of Alexandria, because Calluthus (who ordained him) was supposed to be no more than a Presbyterian, though he pretended to be a Bishop. It appears therefore that only Episcopal Church Government

and Episcopal Ordination have the sanction of the primitive Church of Christ.

In whatever Church Episcopacy prevails, uninterrupted succession is essential to a right ordination; a case in point, is that of the Bishops of America, who came over to England for consecration by our Bishops.

SECT. VI.—ART. XXIV.

OF SPEAKING IN THE CONGREGATION IN SUCH
A TONGUE AS THE PEOPLE UNDERSTANDETH.

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

The practice of preaching or praying in an unknown tongue is contrary to reason and to Scripture. Men cannot worship God properly, nor can their hearts and spirits accompany the minister, if they know not what is said. When the Jews had been long in captivity, and were better acquainted with Chaldee than Hebrew, Ezra translated the Scriptures for them into the former language. The Apostles were enabled to speak divers tongues, so that people of different nations might understand them. And, what

is conclusive on this Article, St. Paul says, "If I pray in an unknown tongue, my *spirit* (that is, the gift of inspiration in me,) prayeth, but my *understanding* (that is, my rational power,) is unfruitful;" and therefore he determined to pray "with the spirit, and the understanding also;" and he assigns the following reason, "else when thou shalt bless with the spirit, (i. e. in an unknown tongue,) how shall he that is unlearned say Amen, seeing he understandeth not what thou sayest *." It is contrary to primitive practice. Origen says, "The Greeks use Greek; the Romans Latin; every one prays to God in his own language; and he that is Lord of every language, hears that which is asked for in any language."

SECT. VII.—ART. XXV.

OF THE SACRAMENTS.

Sacraments ordained of Christ, be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five, commonly called Sacraments, that is to say, Confirmation,

* 1 Cor. xiv.

Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel ; being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures ; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visibl sign or ceremony ordained of God.

The Sacraments were ordained of Christ not to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect, or operation. But they that receive them unworthily purchase to themselves damnation as St. Paul saith.

This Article (being the first of a series of seven on the Sacraments,) is somewhat different in *form* from that of Edward the Sixth's time, but in *meaning* it is virtually the same. It first defines what a Sacrament is ; next shews the proper application of the term to the rites of Baptism and the Eucharist ; and its inapplicability to certain rites called Sacraments, by the Roman Catholics ; and lastly states the proper use of Sacraments. A Sacrament is a *federal* act of religion, implying a *signification of the divine will*, and a *communication of divine grace* ; and consequently must be ordained by God Himself, since He alone can prescribe the terms on which He will bestow his blessings. Hence a Christian Sacrament may be defined to be " an *institution* of Christ, in which some *material* thing is sanctified, by the use of some *form of words*, in and by which, federal

acts of religion pass on both sides; on ours by profession and vows; on God's, by secret spiritual helps." An *institution* by Christ is necessary to a Sacrament, because, as was just said, He alone can prescribe the conditions. *Matter* or an outward sign is necessary, in order to distinguish it from ordinary prayers; and a *Formulary* of words is necessary, to connect the outward sign with the thing signified or intended. And in this manner we find only *two* Christian Sacraments to have been ordained.

That Christ ordained *Baptism* thus, is evident in a variety of passages, *e. g.* "Go and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost*;" here we have the *command*, the *matter*, and the *formulary*. "He that believeth and is baptized, shall be saved†;" here we have both the *condition* and the *promise*: Christ also says, "Except a man be born of water and the spirit, he cannot enter into the kingdom of God," which makes Baptism an essential condition of admission into the Gospel covenant. Again, St. Peter thus speaks of the Sacrament of Baptism, "Repent and be baptized in the name of Jesus Christ‡ for

* Matt. xxviii. 19.

† Mark xvi. 16.

‡ Though here, and in other places, we meet with the phrase, "baptized in the name of Christ;" we are not to infer that it was in

the remission of sins, and ye shall receive the Holy Ghost * ;” where we have all the regular constituent parts of a Sacrament.

That the Sacrament of the *Lord's Supper* was thus instituted, we have the authority of the three first Evangelists, and of Saint Paul, who have given us a full account of it in their writings †. The bread and wine constitute the *matter* ; the giving it, to be eat and drunk, are the *form* ; “ do this in remembrance of me,” is the *institution* ; “ ye do shew forth the Lord's death till He come again,” is the *federal act* on *our* part ; and “ the communion of the body and blood of Christ,” (that is, the consequence to us of the blessings of his death,) is the *federal act* on *God's* part. And as by the Sacrament of Baptism, we *enter* into the Christian covenant, being “ all baptized into one body ;” so by the Sacrament of the Lord's Supper we profess and shew

his name only ; it was only used as an expression of brevity ; for when some persons at Ephesus told Paul they had not heard of the Holy Ghost, he asks “ into what then were ye baptized ?” evidently implying that baptism, to be a proper one, must have been administered in *his* name ; and it is abundantly evident from the Christian Fathers that Baptism was performed in the name of the Trinity. (See Article I.)

* Acts ii. 38.

† Matt. xxvi. 26—29. Mark xiv. 22—25. Luke xxii. 19, 20. 1 Corinthians xi. 23, x. 16.

our *continuance* in it; for we “being many, are one bread, and one body, for we are all partakers of that one bread*.” In these two Sacraments therefore we have both *matter, form, institution, federal acts, blessings conveyed*, and an *union* to the body of the Church. All the characters which belong to a Sacrament agree fully to them.

No more than these *two* Sacraments are found to be instituted in the New Testament; and for some centuries, no mention is made of any more amongst Christian writers. It was in the twelfth century, that Peter Lombard wrote of *seven* Sacraments, adding the following *five*; Confirmation, Penance, Orders, Matrimony, Extreme Unction. None of these are instituted by God’s command in Scripture, in like manner, as Baptism and the Lord’s Supper were, “for that they have not any visible sign or ceremony ordained of God.”

Confirmation was indeed a primitive practice, founded upon the example of the Apostles, who when converts had previously been baptized by inferior officers in the Church, used to lay hands upon them, and pray “that they might receive the Holy Ghost†.” The Church at the present day, keeps up the practice of Confirmation, and requires

* 1 Cor. x. 17.

† Acts viii. 14.

all who have been baptized, to renew their vow publicly in the presence of the Bishop ; and this appears the more necessary in consequence of the practice of Infant Baptism. But this is only in virtue of the power which the Church has, of doing all things to order and edification. It has no express *institution* by Christ or his Apostles ; no *command* that it should be continued in future ages ; no *form* of words or outward visible sign of *matter* ; and no *federal promise* of inward *grace*, and therefore it is not a *Sacrament*.

Penance, or penitence, in its original Scripture meaning, implies *a sorrow for sin*, and *a change of heart and mind* ; but the word as used here, means a particular ceremony arising from a corruption of primitive practice. It was, in the first ages of Christianity, a public confession, by those who, in times of persecutions, had apostatized from the faith ; and a public penance and confession in the face of the congregation, was enjoined, before they could be re-admitted into the Church ; in course of time, it was changed to private confession, and private penance, which were sometimes commuted for money. Though repentance and confession of sins are necessary to salvation, and though our Church sometimes advises private confession to a Priest, in peculiar cases ; yet this particular rite of penance,

having none of the peculiar characters of divine *institution*, nor any prescribed *form* or *matter*; nor any *federal acts* attached to it, is not, therefore, a Sacrament *.

In like manner the Popish Sacrament of *Order*, hath not the requisites essential to make a true Sacrament; neither divinely appointed *matter*, *form*, nor peculiar *institution*. It consists merely of prayer, and imposition of hands; which are solemn acts indeed, whereby the Church sets apart men to perform sacred functions, but nothing further.

Marriage, though appointed by God in the time of man's innocency, and confirmed by the Gospel, in which it is called (metaphorically and in reference to Christ's mystical union with the Church,) a *mystery*, hath not the essentials of a Sacrament; neither *matter*, *form*, peculiar *institution*, nor *federal acts* of grace; and, therefore, is not a Sacrament.

Lastly, *Extreme Unction* is not a Sacrament, for want of the essential properties; it is true that the anointing with oil of those who were sick, is incidentally mentioned by St. Mark (vi. 13); but no ex-

* When St. James says, "Confess your faults one to another;" (v. 16.) It is plainly intimated to be a sort of mutual acknowledgment between Christians, where one had happened to offend another; and goes to establish nothing concerning private confession to a Priest.

press *command* * is given for it, therefore, it is no Sacrament; besides, it was intended for the benefit of the *body*, and not of the *soul*; and, therefore, it has not the spiritual character of a Sacrament.

Confirmation and *Orders*, therefore, we contend to be but holy functions;—*Marriage*, a sacred ordinance; *Penance*, a corruption of ancient discipline; and *Extreme Unction*, a perversion of primitive practice. Baptism and the Lord's Supper, we hold, to be the only true and proper Sacraments. And it may be observed, that these two Sacraments for which we contend, were instituted expressly "*for the remission of sins*;" and their supreme and paramount importance is thence apparent.

With respect to the latter part of the article, the carrying round the consecrated elements is no where

* When we read St. James's words, "Is any sick among you? let him call the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up;" which passage is brought forward by the Papists, as a proof of positive institution; it has so manifest a reference to the mere recovery of the body from sickness, without having the general character of a *federal spiritual* act of permanent institution, that their argument does not hold; and the very fact of their administering extreme unction only to persons in *articulo mortis*, to purify them in the last moments of existence, shews the *perversion* of this primitive practice, which was for the restoration of the sick, and that the Lord might raise him up again.

mentioned in Scripture, and is contrary to Christian simplicity. Baptism being the rite of *admission*, need only be administered once; but the Lord's Supper being declaratory of our *continuance* in Christianity, should be frequently repeated, in compliance with Christ's injunction, "Do this in remembrance of me." The heart and mind of man being what God observes, those who do not partake of the Lord's Supper with proper dispositions, cannot fulfil the condition of this federal act, and therefore cannot partake of the blessing. This is directed against the Popish doctrine that the *opus operatum*, that is, the very act of receiving the elements, on the part of those not guilty of any mortal sin, was sufficient to secure God's grace, irrespective of the sentiments of the recipient. The word *damnation*, mentioned in this article, is the *κριμα*, used frequently in the New Testament, and means condemnation of any kind; having reference only here, to some temporal chastisement, and not to eternal punishment; and an unworthy participation of the Lord's Supper may, like any other sin, be repented of, and remitted through Christ.

SECT. VIII.—ART. XXVI.

OF THE UNWORTHINESS OF THE MINISTERS,
WHICH HINDERS NOT THE EFFECT OF
THE SACRAMENT.

Although in the visible Church, the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments ; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away, by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly, do receive the Sacraments ministered unto them ; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences ; and finally being found guilty, by just judgment, be deposed.

The occasion of this Article, was the public scandal given by the enormous vices of the Roman Clergy ; so that some persons being much thereby offended, revived the opinion of the Donatists, that personal sins of the minister invalidated the Sacraments. Now as ministers are men, we must distinguish between them and their office ; and if they be properly authorised, as they exercise their functions not in their own, but Christ's name, we may use their mi-

nistry. Christ said to his disciples, “ The Scribes and Pharisees sit in Moses’ seat, observe and do therefore whatever they bid you, but do not after their works, for they say and do not *.” Neither is the efficacy of the Sacrament itself taken away by it; for as all ministers are men peccable, and as a *secret* sin must equally invalidate a Sacrament, as a notorious and public one, if it did it at all; so it is manifest no one could ever know whether or not he had partaken in the Sacraments, if the faults of ministers vitiated them; and endless and perplexing scruples would necessarily arise on this head.

When ministers, who ought to be patterns of righteousness, become examples of sin, the Church has power to enquire into their conduct, and depose them if necessary. This is confirmed by Scripture; *e. g.* in the matter of Eli and his sons †. Timothy was required, upon a regular accusation brought to him, to rebuke before all, those that had sinned; and it is established by the practice of primitive times.

* Matt. xxiii. 2.

† 1 Sam. iii. 11.

SECT. IX.—ART. XXVII.

OF BAPTISM.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened ; but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church ; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed ; faith is confirmed ; and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

The Jews used baptism for the *admission* of *proselytes* into the Jewish Church, but not for those born of Jewish parents ; they derived this custom from the injunction given to the Israelites in the wilderness, before their admission into covenant with God, to “ *sanctify* (or wash) themselves * ;” and as “ one law was to be for them and the stranger,” they baptized all converts ; so that John’s Baptism was no *new* thing to them. And indeed the Baptist’s reply to their question, when he said he was “ neither the Messiah, nor Elias, nor that Prophet,” coupled with their rejoinder, “ Why baptizest thou then ?” shews that they had clear notions

* Exodus xix. 10.

of the nature of Baptism, as a rite which a divine messenger only could have authority to direct.

But the institution of *Baptism*, as a federal act of the *Christian religion*, is founded upon the commission that our Saviour gave to His disciples; "Go and teach (*i. e.* make disciples of) all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

In this direction, there are two species of *teaching* mentioned; one, (the making disciples of) precedes Baptism, and means the convincing men that Jesus is the Messiah; when this conviction was acknowledged, Baptism was then administered; and the convert received the other species of teaching, *viz.*, an instruction in all the special rules of life prescribed by Christ. That it was the practice of the Apostles* to baptize, is evident from the whole of the New Testament; *e. g.* Cornelius and his friends were baptized, even after they had received the Holy Ghost. It is unnecessary to adduce proofs of Baptism being a *primitive* practice; it was performed with much solemnity and preparation; and the can-

* When St. Paul says, "He was not sent to baptize, but to preach the Gospel;" he only means that he was not to do it principally *in person*, but left it to the Deacons; as did also Peter in the case of Cornelius.

didates were previously examined as to their faith ; it was generally performed at Easter and Whitsuntide.

The ancient mode of Baptism was by *immersion* ; the converts having only a slight covering on, were dipped or laid down in the water thrice *, whilst each portion of the sacramental words, " I baptize thee in the name of the Father, of the Son, and of the Holy Ghost," were said over them.

When this appeared to be attended with much danger, as in the case of sick or weak persons, *affusion*, or *aspersion* of the face, was deemed valid ; and this was called clinic, (κλινη) baptism †. It is also probable that Baptism, by *affusion*, was used on other occasions of peculiarity or emergency ; as in the case of three thousand being baptized at one time ; when the gaoler and his family were baptized in the *night*, by Paul and Silas. Baptism, by aspersion, seems to have been common in the fifth century. But different nations followed different modes. In the rubric of 1549, (Edward the VIth's

* From this mode of laying them down in the water, as it were in a grave, arose the peculiar expressions, " being buried with Christ by baptism ;" " being baptized into Christ's death."

† In early times, however, this clinic baptism was not accounted sufficient to qualify for sacred offices. Novatian was not accounted proper to be a Bishop, because he had only received clinic baptism.

time,) the minister is directed to *dip* the child *thrice*. In the end of this reign, the word *thrice* is omitted. In Mary's reign, *once* is declared to be sufficient. In Elizabeth's time, *immersion* fell into disuse; and for 200 years it has been usual to baptize by *aspersion*. In the East they still immerge. No particular directions as to the *mode* of baptizing being given in Scripture, we may safely use either immersion, affusion, or aspersion*.

The article declares, that Baptism is a *sign of Regeneration*. St. Paul says, "According to his mercy he saved us by the washing of regeneration, and by the renewing of the Holy Ghost †," and Christ told Nicodemus, a man must be "born again of water and the Spirit:" and in this way, Baptism is frequently connected in Scripture, with expressions implying a change of heart and renovation of nature. by the Spirit and grace of God, causing an infusion of spiritual life into the soul, by which it is made capable of living unto holiness. Every baptism administered by a duly authorised person, admits us into the union of the Christian Church. It is the

* The peculiar allusions in Scripture to Baptism corroborate this: as *immersion* may explain the expression 'being buried with Christ: so may *affusion*, that of "the washing of Regeneration;" as *aspersion* may also those words of Isaiah, "he shall *sprinkle* many nations."

† Titus iii. 5.

outward sign, appointed by God, for the forgiveness of our sins, for his adoption of us in Christ, and for our profession of Christianity: it is, therefore, a *federal act*, in which God's blessings are promised conditionally in one part, and our obedience is pledged in the other. Hence, though the outward rite being once performed, is all that is necessary towards outward admission; yet the baptism effectual to salvation, must be accompanied by the "answer of a good conscience towards God." As the outward benefit (admission into the Church) follows upon the outward act, so the inward blessing follows only upon the inward acts of the heart. A hypocritical profession, therefore, is not available, but, on the contrary, aggravates a man's guilt. And as the person takes upon him a *profession*, and binds himself to a godly obligation; so if he fail, he must supply or renew by repentance, those inward acts, in order to regain the spiritual blessings.

The propriety of *infant Baptism*, is supported by the following considerations: God appointed circumcision to the Jews as a *fœderal rite*; and this rite their children were expressly ordered to partake of, and to be circumcised on the eighth day; hence children are plainly capable of entering into covenant with God, and there is no unsuitableness or impropriety in the practice. The Jews also accom-

panied this rite with that of Baptism, in the case of proselytes; baptizing their *children*, as well as the adults themselves. Christ seems to have adopted from them the rite of Baptism, and to have instituted it and sanctified it, as the federal rite of admission into His Church, and the covenant of grace*.—Hence when the command was given to the Apostles to baptize *all nations*, without any distinction or limitation; they would naturally, from their previous habits, understand it as being applicable to the children of converts, as well as their parents. The example of Christ himself, in the case of children whom He ordered to be brought to Him, and over whom He “prayed for a blessing†,” would tend to confirm them in this notion; as the declaration of the Apostles themselves, when they told the Jews, “the promise (of the Gospel blessings,) was to them and their

* That the Apostles understood it thus, appears frequently from St. Paul’s arguments; *e.g.* “In whom (Christ) ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in Baptism.” (Col. ii. 11, 12.) Here the whole scope of the passage shews, that in the Apostle’s view, “Baptism, or the putting off the body of sins,” constituted, what might be termed, *Christian Circumcision*; i. e. the federal act of admission in the Christian covenant, as circumcision had been into the Mosaical one.

† Matt. xix. 13.

children," went to establish it amongst the subsequent converts. Besides, had any particular time or age been necessary, it would have been specified in a matter of such importance. Hence we find, that infant-baptism, is mentioned as a practice of primitive times : and, we conclude, that as the soul is more valuable than the body, the same humanity and affection that prompt parents to take care of the bodies of their children, should also lead them to be still more anxious to provide for their souls' health, and spiritual welfare ; and to see that they be admitted into the fold of Christ Jesus, the second Adam, through whom the effect of original sin, inherited from the first Adam, may be done away.—We, therefore, conclude with the article, that infant baptism is *agreeable* to Christ's institution.

SECT. X.—ART. XXVIII.

OF THE LORD'S SUPPER.

The Supper of the Lord, is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a Sacrament of our redemption by Christ's death ; insomuch, that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine,) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the mean, whereby the body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not, by Christ's ordinance, reserved, carried about, lifted up, or worshipped.

The particular institution of this Sacrament has been shewn in the twenty-fifth Article. As baptism was no *new* thing to the Jews, so the Supper of the Lord resembled some of their religious feasts, particularly that of the Paschal Supper, or Feast of the Passover. The Article first explains the nature of the Sacrament of the Lord's Supper to be "a Sacrament of our redemption by Christ's death." This will appear more clearly if we consider and compare it with the Jewish Passover. The Lamb slain on the occasion of the deliverance from Egypt, when the destroying angel passed over and spared the Israelites' first born, whilst all those of the Egyptians were slain, was called "the Lord's Passover;" as being *then* the *sacrifice*, and *afterwards* the *memorial*, of that event. And thus every Lamb, slain in succeeding generations, to commemorate it, was called "the Lord's Passover," though, strictly speaking, the first one that was killed in Egypt only

deserved that name. This Lamb was the *type* of Christ, who was our true "passover that was sacrificed for us *." He was the "Lamb of God sent to take away the sin of the world †;" and to deliver us from worse than Egyptian bondage, even the bondage of sin. Christ, therefore, chose the time of the Passover to be offered up for us; and instituted the memorial of his sacrifice, whilst celebrating the Jewish Paschal Supper with his disciples. Hence they would understand the terms and expressions which he used according to the forms customary on that occasion. When, therefore, Christ brake the bread, and said, "this is my body which is broken ‡," they must necessarily have understood it *figuratively*; indeed, it was impossible for them to understand it *literally*, inasmuch as His body was at that time before them in an unbroken state; and of course they would conclude that the bread was meant "as a *memorial* of His body," *to be broken*. And in the same manner, when taking the wine, He said, "this is my blood," they would naturally interpret it as a "*type* or *memorial* of His blood," *about to be shed*; for it evidently was not the actual blood poured out of His veins. Both these interpretations accorded completely with their previous ideas on the subject of the Paschal Lamb.

* 1 Cor. v. 7.

† John i. 29.

‡ 1 Cor. xi. 24.

Moreover, the Apostles, as men, would have a natural horror at the idea of eating human flesh; and, as Jews, they also had a peculiar religious dread, as to the eating of *blood*, which was forbidden under the severest penalties in the Mosaic Law*. Now we know, that on many occasions they were in the habit of asking questions of Christ; and the very fact, that at this particular time, they evinced no surprise, and asked no questions, as to the singular expressions that Christ made use of, shews that they did not understand them in a *literal* sense; that they considered the bread and wine as evidently *symbolical*, and the whole transaction as figurative and emblematical.

This interpretation is confirmed by a consideration of our Saviour's discourse, as recorded in the sixth chapter of St. John's Gospel. The design of it was to shew the excellence and superiority of Christ's doctrine above that of Moses; that though Moses gave the Israelites manna, to nourish their bodies, yet they died in the wilderness; whereas Christ would give His followers such food as should give them *life*, so that they "should *never die*." Hence the food here meant must be such food, as corresponded to the effects produced by it; and as

* Levit. xvii. 14.

the *life* spoken of is evidently spiritual, so must the *food* be spiritual also. Thus again, when the Jews desired him to “give them evermore that bread;” He replied, “I am the bread of life; he that *comes* to me shall never hunger, and he that *believeth* on me shall never thirst.” Whence it is seen, that the eternal life here mentioned, is attainable through *faith*. But Christ had said before, that “the bread,” was to give this life: so that by “bread,” as here used, must evidently be understood Christ’s *doctrine*. And this is further shown in the latter part of this discourse; for when some of the Jews, taking the words *literally*, murmured at their strangeness, Christ proceeded to say, “Whoso eateth my flesh, and drinketh my blood, hath eternal life;” and then in conclusion, he gave them a *key*, as it were, to the whole discourse, by saying, “It is the *Spirit* that quickeneth; the *flesh* profiteth nothing; the *words* that I speak unto you, they are *spirit*, and they are *life*.” Hence is plainly seen the whole tenor of the discourse; that it was to be understood in a *spiritual* sense; that it was a divine *Spirit* that *quickened* them; or gave them that *eternal life*, of which He had been speaking; and that the *flesh*, his natural body, was not the conveyer of it.

But as Christ was an *expiatory sacrifice* for the sins of the whole world, the Lord’s Supper, which is

a memorial of that event, instituted by Himself, is a "*Sacrament of our Redemption*;" and, as such, has *foederal* blessings attached to it; so that the merits and effects of His death are, in it, conveyed to the worthy recipient. In this sense, we assert a real or true presence of the body and blood of Christ, in opposition to the *types* and *shadows* of the Mo-saic law. So that the "Communion of the body and blood of Christ," is a partaking of it, "after a heavenly and spiritual manner," by which the souls of all worthy believers are strengthened and re-freshed with the graces and blessings of the new covenant, in Christ Jesus, as their bodies are by the instituted symbols of bread and wine *.

The Popish doctrine of *Transubstantiation* †, or

* The first celebrations of the Lord's Supper were more frequent and more numerous attended, than in the present day; and in some particulars it was *different from ours*, and more analogous to the Paschal feast. Every one that attended, brought according to his ability, chiefly offerings of bread and wine; after the celebration of the Eucharist, what remained formed a feast, called *Agape*, or love feast, at which all the rich and poor partook at a common table; these feasts, in time, became abused, and were attended with irregularities; and it is those irregularities that St. Paul censures in his Epistle to the Corinthians.

† The notion of Christ's bodily presence in this Sacrament, first arose in the eighth century, most probably from men of warm imaginations using the lofty metaphors of Scripture, in a *literal* sense. The doctrine was readily received by many in an ignorant and

the changing of the bread and wine into the actual body and blood of Christ, is next denounced as unscriptural, and as overthrowing the nature of a Sacrament.

From what has been already said, it is evident that the Apostles must have understood Christ's words in a *figurative* sense, when He instituted this Sacrament. It will not therefore be necessary to say much further on this point; except to shew, from the words of Christ himself, and also from those of the Apostle St. Paul, that it has no real foundation in Scripture. Our Saviour, even *after* the consecration, called the wine, *the fruit of the vine*; "For this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you I will not drink henceforth of *this fruit* of the vine, until that day when I drink it new with you in my Father's kingdom *;" where

superstitious age; and though some, who saw its repugnance to Scripture, opposed it, they were by degrees overborne; the anathemas of the Church, and the terrors of burning, were infallible things, to silence contradiction, at least, if not to gain assent; so that in the twelfth century, it was held by the Church of Rome as actual Gospel truth. In the next century, the word *Transubstantiation* was first used by Stephen, Bishop of Autun, and became generally adopted, to designate this doctrine of the conversion of the consecrated elements into the actual body and blood of Christ, which has ever been a favourite one of that Church.

* *Matt. xxvi. 28, 29.*

it is evidently implied, that no change had taken place in its real nature. St. Paul's words, in giving an account of the institution of the Sacrament, are as follow :—" For as oft as ye eat *this bread*, and drink this cup, ye do shew forth the Lord's death, till He come *." Moreover he calls it "*this bread*," five separate times in this account; and not once, "the body of Christ." In another place he calls it, "the *communion* of Christ's body and blood †;" and not strictly "the body and blood;" implying that there was a spiritual communication of blessings, along with the elements, and not an actual change of them. As also the words, "ye *do shew forth* the Lord's death," imply that the whole was a figurative memorial of Christ's sacrifice.

Transubstantiation "*overthroweth the nature of a Sacrament.*" A Sacrament implies the sanctification of some outward matter as a visible sign of some inward spiritual benefit. Whereas, according to this doctrine, the sign becomes no longer a *sign*, but the actual *thing signified*. It also palpably contradicts the *evidence of our senses*; and thus goes to overthrow the only sure foundation which we have for faith in God's revelation. God convinces the world of the authority of those whom He sends to speak in His name, by giving them power to work

* 1 Cor. xi. 26.

† 1 Cor. x. 16.

miracles ; these miracles are an appeal to the *senses* of mankind, and the highest appeal that can be made, to confirm His presence and power. The *miracle* of Transubstantiation, (as it must be if the doctrine be admitted,) so far from being an appeal to our senses, contradicts the evidence of them all ; the elements remaining to all our perceptions precisely the same, after consecration, as before. So that, if this doctrine is to be believed, we must disbelieve the voice of those faculties which God has endowed us with, as the only way to find out truth, and thus be thrown into a maze of doubt and uncertainty. Neither is any spiritual end attained by it ; for it is acknowledged that in this Sacrament, even though unworthy receivers, (according to the Romish doctrine,) receive the true body of Christ, yet they do not receive *grace* with it ; and that in worthy receivers the *grace* remains, after that, by the destruction of the species of bread and wine, the body of Christ is withdrawn. So that the *spiritual effect* of the Sacrament does not, after all, depend upon the corporal presence.

This doctrine is opposed to the belief of the primitive Church. Of this there are *presumptive* proofs. On all the peculiar doctrines of Christianity, as “ the Incarnation of Christ,” “ the Resurrection of the Body,” &c. the ancient Fathers

have written largely ; whereas no disquisitions on this point, are to be found in their works ; on the contrary, they appealed to the testimony of the *senses*, as infallible ; and treating of the Sacrament, they say plainly, “ it was bread and true wine that Christ did consecrate to be the memorial of His body and blood.” Again, the enemies of Christians reproached them with believing what they termed, the absurdity of the incarnation, death, and burial of a God ; but not a word of reproach is found, as to their belief of “ the change of bread and wine into the body and blood of God.” There are also *direct* proofs of it. The early Fathers in their writings constantly call the elements after consecration bread and wine *, and shew that they understood Christ’s words *figuratively*, by calling them *symbols*, types, signs, figures, &c.

This doctrine also has given rise to many superstitions, which, indeed, seems a natural consequence of its reception. The Papists worshipped the conse-

* Numerous passages from the writings of the ancient fathers are quoted by Burnet to establish this ; *e. g.* Justin Martyr calls the consecrated elements “ bread and wine ;” though he adds that they were not “ common bread and wine ;” and he goes on to shew by way of illustration, that as Christ’s human nature did not lose its substance by its union with divinity, so the bread and wine did not lose their *proper substance* by consecration in the Sacrament.

crated wafer on their knees*, carried it about in solemn procession, applied it for the cure of diseases; and used various superstitious practices, inconsistent with the simplicity and spirituality of the Gospel.

The “*mean* whereby the body of Christ is eaten in the Sacrament, is *Faith*.” It has been already shewn, that Christ’s body and blood are not *actually* present in the Eucharist; Hence, instead of the groundless doctrine of transubstantiation, which is contradicted by our senses, is irreconcilable to reason, repugnant to Scripture, and was unknown in the Christian Church for the first seven hundred years; we hold the *spiritual* presence of Christ, and the communion of His body and blood in a spiritual manner by *Faith*: so that all who rightly and worthily partake in this Sacrament, have the divine life, which is begun in their souls, strengthened, refreshed, and supported, in a spiritual manner; and that thus they become “one with Christ, and Christ with them.”

* Our kneeling at the Sacrament, is only because we consider it a proper posture in which to offer up prayer and praise to God; and is not in the slightest degree, a worshipping of the Sacramental emblems.

SECT. XI.—ART. XXIX.

OF THE WICKED, WHICH EAT NOT THE BODY OF
CHRIST IN THE USE OF THE LORD'S SUPPER.

The Wicked, and such as be void of a lively Faith, although they do carnally and visibly press with their teeth (as St. Augustine saith,) the Sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or Sacrament of so great a thing.

This article arises out of the former, and naturally depends upon it. It was most probably directed against the notion, that the grace of a Sacrament followed upon the mere outward receiving of it, *ex opere operato*, as it was called, irrespective of the character of the recipient. If the doctrine of Transubstantiation be admitted, then all persons, both good and bad, who receive this Sacrament, would also receive Christ. But if (as has already been shewn in the preceding article,) Christ be only present after a *spiritual* manner, and if the *mean* through which He is received, be *Faith*; then such as have not faith, do not receive Him. Sacraments, as was observed before, are *fæderal* acts; and they who perform not the conditions, and come not to this one of the Lord's Supper, with due preparation of heart and mind, "will in no wise be partakers of Christ;"

i. e. will have no share in the blessings purchased by Christ's death *. They "rather eat and drink to their condemnation;" by thus receiving it unworthily, they profane the institution, dishonour God, and expose themselves to His severe displeasure. We must not, however, permit unfounded scruples to deter us from the participation of this Sacrament, which is an essential part of a Christian's duty †.

The doctrine of this article was clearly asserted by the ancient Fathers. Augustine is already quoted in the article itself; and Jerome says, "They that are not holy in body and spirit, neither eat the flesh of Jesus, nor drink His blood."

SECT. XII.—ART. XXX.

OF BOTH KINDS.

The cup of the Lord is not to be denied to the lay-people; for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be administered to all Christian men alike.

The words of Christ, in instituting the Sacrament of His Supper, are express and positive, as to its

* The Sacrament of the Lord's Supper, being also a sign of Church Communion, must be held to be valid, as to its *external* benefits, when all things are visibly done according to its institution: but this has no connexion with its internal effects on the individual.

† See the last paragraph in the 25th Article.

being partaken of in *both* kinds. There is even a peculiarity of expression, with respect to the *cup*, which looks somewhat like a special warning against any corruption that might arise on this point*.—When Christ delivered the bread, He said, “Take, eat, this is my body;” but when He gave the cup, He said, “Drink ye *all* of it †.” And Mark, after relating the same things, adds, “And they *all* drank of it ‡.” Besides this particular application of the word *all* to the giving of the cup, the reason assigned by Christ, *why* they should *all* drink of it, is worthy of especial remark; as not only establishing the point generally, but also as contradicting the Popish argument, that the Sacrament was administered to the Apostles in their character of *priests*; and that,

* The practice of denying the cup, arose out of the doctrine of Transubstantiation. If the bread and wine were actually changed into Christ's body and blood, it would appear sacrilege, for any part of them to be lost or wasted. To prevent this, in the case of the *bread*, wafers were used, which were put into the communicant's mouth; and thus not a crumb was lost. But no expedient could be devised in the case of the *wine*, to prevent a drop of it being spilt: so it was at last determined by the Council of Constance, in 1414, to withhold the cup entirely from the laity. That very Council, however, acknowledged “that Christ did institute this Sacrament in *both* kinds; and that the faithful, in the *primitive* Church, did receive it in both kinds.”

† Matt. xxvi. 27.

‡ Mark xiv. 23.

therefore, it is no rule for the *laity*. Christ's words are, "Drink ye *all* of this; for this is my blood of the New Testament, which is shed for many, *for the remission of sins* *." All, therefore, who need remission of sins, are to drink of the cup; that is all mankind, laity as well as clergy. St. Paul also, writing to the Corinthians, addresses them as having received the Sacrament in both kinds; "As oft as ye eat this bread, and drink this cup, ye do shew forth the Lord's death;" "By one Spirit we are all baptized into one body, and have been made all to drink into one Spirit †." ·

Though the term "breaking of bread," is sometimes used in the New Testament, without any mention of the cup, it is no valid argument against this article. The phrase arose from the conciseness of the writers, in putting a part for the whole; the two so constantly accompanying each other, that the mention of one of them was thought sufficient.— Besides, if the objection drawn from this proved any thing, it would prove *too much*; viz., that the "breaking of bread" alone, without the wine, was a complete Sacrament.

* Matt. xxvi. 28.

† 1 Cor. xi. 26. xii. 13.

SECT. XIII.—ART. XXXI.

OF THE ONE OBLATION OF CHRIST, FINISHED
UPON THE CROSS.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual ; and there is none other satisfaction for sin, but that alone ; wherefore the sacrifices of masses, in the which it was commonly said that the Priest did offer Christ for the quick and dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

The doctrine of the Romish Church is, that in every celebration of the Eucharist, Christ is *really offered up* ; and that whoever procures a mass to be said, performs an act highly pleasing to God, for the sake of which He will be reconciled to all concerned in it, whether they be living on earth or are in the state of purgatory ; and that the Priest in offering this sacrifice of the mass, performs a true act of priesthood, by reconciling sinners to God. Against this error, the Article is directed, asserting that “ there is none other satisfaction but that offering alone which Christ once made.”

The truth of this is evident from Scripture ; “ We are sanctified through the offering of the body of Jesus Christ *once for all* *.” “ Christ was offered

* Heb. x. 10.

once to bear the sins of many *.” And, as if in a sort of prophetic warning against this error, St. Paul, after shewing the superiority and unchangeable nature of Christ’s priesthood, who was to be “a priest for ever,” proceeds to say, that “He needeth not *daily* as those high priests to offer sacrifice, first for His own sins, and then for the people; for this He did *once*, when He offered up himself;” and concludes thus, “But this man, after He had offered one sacrifice for sin, for ever sat down at the right hand of God †.” From which texts, and the whole discourse taken in connection, it is fully established, that we have but *one* High Priest, and *one* sacrifice for sins, under the Gospel dispensation. Hence the Romish doctrine of the sacrifices of masses for the quick and dead, are *erroneous*, and even *blasphemous*, because they derogate from the sufficiency of Christ’s death and passion.

Though we sometimes term the Lord’s Supper a *sacrifice*, it is only metaphorically; as in Scripture language, any religious act is called an offering to God: *e. g.* “Let my prayer be set forth as incense, and the lifting up of my hands, as an evening sacrifice ‡.” “Offer the sacrifice of praise to God §.”—Thus we term the Eucharist “a sacrifice of praise

* Heb. ix. 28.

† Heb. vii. 24—27; x. 12.

‡ Ps. cxli. 2.

§ Heb. xiii. 15.

and thanksgiving," in our liturgy : but it is only a *commemorative*, and not a *propitiatory* sacrifice ; it is not *the sacrifice* itself, but a foederal act, in which we profess our faith in Christ's sacrifice, renewing our baptismal vows ; and thus become worthy partakers of the spiritual blessings attached to it.

SECT. XIV.—ART. XXXII.

OF THE MARRIAGE OF PRIESTS.

Bishops, Priests, and Deacons, are not commanded by God's law, either to vow the estate of a single life, or to abstain from marriage: therefore, it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better godliness.

It was not only allowed, but it was even binding upon the Priests, under the Mosaic dispensation, to marry ; for the Priesthood was confined, as an hereditary distinction, to the descendants of one family. Hence, there is manifestly no natural inconsistency or unsuitableness between the married state and the duties of God's ministers. In the Gospel we find that Peter, an Apostle, chosen by Christ, was a married man ; for we read of " his wife's mother." Philip, the Deacon, was also a married man *.—Among all the rules and qualifications for Bishops

* Acts xxi. 8, 9.

and Priests, given in the New Testament, particularly in the Epistles to Timothy and Titus, not a word is said as to their celibacy ; but rather there are plain intimations to the contrary : *e. g.* “ A *Bishop* must be blameless, the husband of one wife, having his children in subjection.” “ Ordain *Elders* (or *Priests*,) if any be blameless, the husband of one wife.”—“ Let the *Deacons* be the husbands of one wife, ruling their children and their own households well *.”—St. Paul says, that “ marriage is honourable in all †;” and it is remarkable that “ forbidding to marry,” is given as a character of the apostasy of the latter days ‡.

Hence we conclude, that Christ has left it free for all His Ministers, to marry or not, as they think fit ; and that the Church has no power to lay a yoke upon them, not only unauthorized by Him, but contrary to the practice and injunctions of His Apostles. The celibacy of the clergy was not fully established in the Romish Church till the 11th century.

* 1 Tim. iii. 2. 4. 12. Tit. i. 6.

† Heb. xiii. 4.

‡ 1 Tim. iv. 3.

SECT. XV.—ART. XXXIII.

OF EXCOMMUNICATE PERSONS, HOW THEY ARE
TO BE AVOIDED.

That person, which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as a heathen and a publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

The constitution of every society must imply this,—that it has a power to make such laws as are necessary for its own support and well-being; and also to exclude, or “cut off,” those that are a reproach to it, and are unfit members. Under the Mosaic dispensation, the power of excommunication was expressly directed to be exercised*, and was called “putting out of the synagogue.” In the New Testament, we read, that St. Paul directed the Corinthians to excommunicate a person who had been guilty of an incestuous marriage. Christ himself intimates that wilful obstinacy in opposing every method of reconciliation should be punished thus†. In exercising this power, great care, however, and tenderness should be used; men are not to be rashly

* Ex. xii. 19. Levit. vii. 20.

† Matt. xviii. 17.

cut off from the body of Christ; nothing but wilful continuance in sin, and deliberate contempt of the rules of the Church, even justify it, in a case where the general good of society calls for it. When it is thus exercised, it is manifestly a Christian's duty "to mark them which cause divisions and offences, contrary to the doctrine which they have learned, and avoid them *." But upon *repentance*, we are bound to receive them again, after the example of St. Paul, who ordered the Corinthians to receive again the man, above alluded to, upon his repentance.

As, however, excommunication is a public judicial act, so must re-admission into the Church be performed according to the settled forms and rules, established by proper authority.

SECT. XVI.—ART. XXXIV.

OF THE TRADITIONS OF THE CHURCH.

It is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly

* Rom. xvi. 17.

break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

It must be observed, that the word *tradition*, as here used, applies only to *ceremonial* forms and customs, and not to points of doctrine. In the 20th article, it was shewn that the "Church had power to decree rites and ceremonies, provided they were not repugnant to God's written word." Now Christ has left no special directions, as to the forms necessary to be observed in Christian worship and discipline; and, therefore, different forms and institutions may be adopted, by different men, in divers countries and times. But as Christ has inculcated in His Gospel, so strongly and repeatedly, the necessity of brotherly love, charity, unity, and concord, it is incumbent upon every member of a Church to conform to institutions, established by those in authority, for the promotion of order and decency, and for the edification of its members generally. Otherwise, uniformity of worship would be destroyed, and the dissolution of the Church must follow; and, by

consequence, "injury to the civil power, and to the consciences of weak brethren."

Every Church has power to act within herself, as an entire and independent body; and though all Churches owe a friendly and brotherly correspondence to one another, yet they are not obliged to submit to each others' decisions; nor are they bound by ancient canons, except the same reasons still exist for continuing them, as there were at first for making them.

SECT. XVII.—ART. XXXV.

OF THE HOMILIES.

The second book of Homilies, the several titles whereof we have joined under this article, doth contain a godly and wholesome doctrine, and necessary for these times; as doth the former book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

The names of the Homilies: 1. Of the right use of the Church; 2. Against peril of idolatry; 3. Of repairing and keeping clean of Churches; 4. Of good works,—first of fasting; 5. Against gluttony and drunkenness; 6. Against excess of apparel; 7. Of prayer; 8. Of the place and time of prayer; 9. The Common Prayers and Sacraments ought to be ministered in a known tongue; 10. Of the reverent estimation of God's Word; 11. Of alms-doing; 12. Of the nativity of Christ; 13. Of the passion of Christ; 14. Of the resurrection of Christ; 15. Of the worthy receiving of the body and blood of

Christ ; 16. Of the gifts of the Holy Ghost ; 17. For the rogation days ; 18. Of the state of matrimony ; 19. Of repentance ; 20. Against idleness ; 21. Against rebellion.

At the time of the reformation, many of the Clergy were very illiterate, and some that conformed to the changes then made, were supposed still to favour the tenets of the Roman Church ; so that it was not safe to trust to the integrity of the one, or to the capacity of the other. In order to ensure the teaching of sound doctrine, two books of Homilies were prepared. The first was published in King Edward's time ; the second did not appear till Queen Elizabeth's. They are plain short discourses on doctrinal points, and practical duties, calculated to possess the nation with a sense of the purity of the Gospel, in opposition to the corruptions of Popery ; and were distributed to the parochial Clergy throughout the kingdom, to be read in their respective Churches. They were extraordinary compositions, considering the age in which they were produced ; but from change of language and other circumstances, are not suited to the present time. By the assertion that " they contain wholesome and godly doctrine," it is not meant that every argument is necessarily convincing, or that every expression is so strictly worded, as to need no correction or explanation ; neither is any man's special assent

required to every particular in them ; but only that every one, previously to his subscription, should by careful reading and reflection be persuaded of the *general truth* of the doctrines which they contain, and of their importance at the time when they were first set forth.

SECT. XVIII.—ART. XXXVI.

OF CONSECRATION OF BISHOPS AND
MINISTERS.

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering ; neither hath it any thing that of itself is superstitious or ungodly. And therefore, whosoever are Consecrated or Ordered according to the rites of that Book, since the second year of the forenamed King Edward, unto this time, or hereafter shall be Consecrated or Ordered according to the same rites ; we decrees all such to be rightly, orderly, and lawfully Consecrated and Ordered.

The most essential part of this Article has been treated of in the twenty-third Article ; and also in the part of the twenty-fifth Article relating to Orders, where it was shewn “ that prayer and imposition of hands were all that was necessary to the giving of Orders.” No specific directions being given for the observance of succeeding ages, the

Church has power to prescribe such forms as seem most suitable; and the form which our Church hath appointed, evidently "hath nothing in it superstitious or ungodly;" but is solemn, impressive, and edifying.

An objection has been sometimes made to the words, "Receive the Holy Ghost," as being presumptuous. Now it may be observed, that as all the functions and administrations of the Church are said by the Apostle to flow from "one and the same Spirit *;" even from the Apostles down to the pastors and teachers of that day; so we may conclude, that the Holy Ghost is given, though in a much lower degree, to those who are inwardly moved of God to take that holy office. Hence the words, "Receive the Holy Ghost," are only used in the nature of a wish or *prayer*; as if it were said, "Mayst thou receive the Holy Ghost;" harmonizing thus with what follows; "Be thou (i. e. mayst thou be,) a faithful dispenser of the Word and Sacraments."

* 1 Cor. xii. 4.

SECT. XIX.—ART. XXXVII.

OF THE CIVIL MAGISTRATES.

The Queen's Majesty hath the chief power in this realm of England, and other her dominions ; unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes, doth appertain ; and is not, nor ought to be, subject to any foreign jurisdiction. Where we attribute to the Queen's Majesty the chief government, (by which titles we understand the minds of some standerous folks to be offended,) we give not to our Princes the ministering either of God's Word or of the Sacraments ; the which thing, the injunctions also lately set forth by Elizabeth our Queen, do most plainly testify ; but that only prerogative, which we see to have been given always to all godly Princes, in Holy Scriptures, by God himself ; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of Rome hath no jurisdiction in this realm of England.

The laws of the realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and to serve in the wars.

This Article in King Edward's time ran thus, " The King of England is supreme Head, in earth, (next under Christ,) of the Church of England and Ireland." This causing some offence, it was altered in Queen Elizabeth's time, as it now stands ; the word *Head* being omitted, and the phrase, *hath chief power and government*, being inserted.

We learn from the Old Testament, that Kings

exercised authority in matters of religion, under the Mosaic dispensation. Samuel acknowledged Saul's authority ; and Abimelech, though High Priest, appeared before Saul at his summons, and answered to some accusations made against him in matters connected with his sacred office. David made many regulations respecting the Church, and particularly appointed the courses of the Priests. On his death-bed, he informed Solomon, that " the courses of the Priests, and all the people were wholly at his command *." Solomon even removed Abiathar from his office of High Priest. And succeeding kings exercised authority, in many matters purely ecclesiastical.

In the New Testament, Christ, by saying " Render unto Cæsar the things which be Cæsar's," plainly intimated that He did not intend his religion to interfere with the established civil government. The Apostles, in various parts of their Epistles, inculcate the same thing ; *e. g.* " Submit to every ordinance of man, for the Lord's sake ; whether it be to the King as Supreme, or unto Governors," &c. These passages, by the common consent of the ancient fathers, were always understood to apply to the clergy as well as laity.

* 1 Chron. xxiii. 6. and xxviii. 21.

For the first three centuries, Christianity was not embraced or supported by any of the Roman Emperors ; but when Constantine was converted, both he, and afterwards his successors, enacted laws in ecclesiastical matters ; summoned councils, confirmed their decrees, &c. This power continued to be vested and recognized, in the sovereigns that governed the several independent kingdoms, into which the Roman Empire was afterwards divided.

Hence the King of England's authority over the Church * is founded in Scripture ; is conformable to the practice of ancient times, previous to the usurpations of Popery ; and is perfectly agreeable to reason and the nature of things ; civil and ecclesiastical matters being often closely connected, and the interference of a foreign power being inconsistent with the independence of a free kingdom.

But this supremacy does not admit him to any *holy functions*, which can only be exercised by those who are lawfully called and ordained. Thus the

* In England, our kings began early, and continued long, to maintain this part of their authority. Both Saxon and Danish kings made many laws about church matters. King Alfred's laws contain sundry regulations in affairs of religion. And William the Conqueror, when he founded Battle-Abbey, caused to be inserted in the Charter, " It shall be free and quiet for ever, from all subjection to Bishops, or the dominion of all other persons."

Jewish priests submitted to King Uzziah in all things lawful, but when he invaded the *priestly office*, and attempted to burn incense, they resisted him; and God suddenly smote him with a leprosy *.

“ The Bishop of Rome hath no power or jurisdiction over the realm of England.”

This results from what hath already been said. The very foundation of the claim of the Popes, as being St. Peter's successors, hath no warrant in Scripture. From the whole history of the Acts of the Apostles, it is evident that they acted and consulted *in common*, without considering St. Peter as having any superiority. St. Paul calls himself the *Apostle of the uncircumcision*, as St. Peter was of *the circumcision*; and when he thought him wrong he “ withstood him face to face †.” It was the opinion in the primitive times, that all bishops were *brethren, colleagues, and fellow-bishops*; e. g. Cyprian, Bishop of Carthage, in the third century, says, that “ all the Apostles were equal in power, and that all Bishops were also equal, since the whole office and episcopate was one entire thing, of which each Bishop had a complete and equal share.”

“ The laws of this realm may inflict the punishment of death.”

* See Chron. xxvi.

† Gal. ii. 11.

Under the Mosaic dispensation, God appointed capital punishment, even for offences against *positive* precepts ; hence we have a full justification of the practice. In the New Testament it is said of the civil magistrate, that “ he beareth not *the sword* in vain ; for he is a minister of God, a revenger to execute wrath upon him that doeth evil *.” The sword is an instrument of *death* ; and the scope of the whole passage evidently implies a power of inflicting capital punishment, which indeed is sometimes necessary for the well-being of society.

“ *A Christian man may serve in war.*”

Under the Mosaic dispensation, God allowed of wars, and sometimes commanded them. Under the Gospel, John the Baptist did not command the soldiers that came to him to relinquish their profession, but to conduct themselves properly in it. Neither did St. Peter direct Cornelius to give up his post as an officer. It is allowed, on Christian principles, that private persons may claim and defend their rights by law, or defend their persons by force of arms, if attacked. In like manner, a prince may act with respect to his kingdom, according to the law of nations ; and on just and fitting occasions, if other means fail, may have recourse to the sword. Hence

* Rom. xiii. 4.

it is "lawful for Christian men, at the command of the magistrate, to wear weapons, and to serve in war."

SECT. XX.—ARTICLE XXXVIII.

OF CHRISTIAN MEN'S GOODS, WHICH ARE NOT COMMON.

The riches and goods of Christian men are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability:

The admonitions in the New Testament, to the practice of almsgiving; the rules for high and low, rich and poor, all plainly show that the Gospel was not designed to introduce a community of goods: though in the days of the Apostles we read of persons selling their possessions, and giving them to the poor, it was evidently a *voluntary* act, as is shewn by St. Peter's words to Ananias *. Indeed it would be holding out a premium to idleness, if the sober and industrious were bound to share the fruits of their labour with the idle and extravagant, and would overthrow the foundation of all social comfort.

* Acts v. 4.

St. Paul says, "If any man will not work, let him not eat *." At the same time, it is incumbent upon every Christian to exercise the duty of charity and alms-giving, not grudgingly or of necessity, but in a free and liberal manner, according to the ability with which God hath blessed him, remembering that Christ hath represented what is thus given to the poor, being the same as if it were given to Himself.

SECT. XXI.—ARTICLE XXXIX.

OF A CHRISTIAN MAN'S OATH.

As we confess that vain and rash swearing is forbidden Christian men, by our Lord Jesus Christ, and James His Apostle, so we judge that the Christian religion doth not prohibit but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

An oath is an appeal to God for the truth and sincerity of what is said or promised. As an appeal *truly* made is a sort of committing the matter to Him; so a *false* oath is an open defiance of Him, or a presumptuous venturing upon His wrath. Hence an oath is the highest degree of confirmation of faith

* 2 Thess. iii. 10.

between man and man, and is a very powerful mean for preserving justice and order in the world; and the administration of oaths, in judicial matters, has prevailed universally. The practice is not contrary to Scripture. Oaths were used by the Patriarchs; *e. g.* Abraham swore by God to Abimelech, that he would deal faithfully with him *. There was a special constitution under the Law, by which a person in authority might put others under *oath*, and adjure them to declare the truth. Thus the High Priest *adjured* Christ to tell him whether He was the Messiah; and then He declared Himself to be what He truly was, though He had been silent before †. St. Paul says, that “an oath for confirmation is the end of all controversy.” He also frequently *calls God to witness* the truth of what he says.

There are passages in Scripture sometimes brought forward in objection to this; *e. g.* Christ’s words, “Swear not at all; but let your communication be yea, yea, nay, nay.” St. James says the same. Now the word *communication* seems to be a key to the matter; and shews that the caution applied to cases of *ordinary conversation*, and not to judiciary forms. The Jews were much addicted in our Saviour’s time to oaths of various sorts, in common dis-

* Gen. xxi. 23.

† Matt. xxvi. 64.

course, and these passages are directed against that practice. Hence, as profane swearing was forbidden by the third commandment, and yet Moses expressly says, “Thou shalt fear the Lord thy God, and swear by His name;” so all swearing is forbidden to Christian men on ordinary occasions, and is only allowable when necessary, and the magistrate requireth it in a cause of faith and charity; and then it is to be performed with a seriousness and awful reverence for God’s majesty upon our minds.

END OF PART IV.



CHAPTER I.

SECTION I.

THE JEWISH SECTS.

SECTION II.

THE SAMARITANS.

SECTION III.

CANAAN, AND THE CANAANITES.

WHILST the spirit of prophecy continued, there were no religious sects amongst the Jews; the authority of the prophets preventing difference of opinion. The different sects afterwards sprang up gradually; and seem to have owed their origin to the doctrines taught by the *Scribes*, after the return from the Babylonish captivity.

THE SCRIBES * were persons originally employed in writing out copies of the law; but by degrees they became also, as it is generally believed, instructors out of the law, to the people. When, as was said above, the spirit of prophecy ceased, and

* It has been supposed that there were two descriptions of Scribes, ecclesiastical and civil; the term was originally given to any person concerned in writing, as our word *secretary* is applied.—After the Babylonish captivity, it seems to have obtained a definite application to *ecclesiastical Scribes*, in which sense it is used in the New Testament.

there were no inspired teachers, then the Scribes began to be formed into a distinct body, and to expound and comment upon the law, in the synagogues*. They published glosses; and (what led to numerous subsequent errors) taught the unfounded doctrine of the equal validity of *oral traditions* with that of the *written law*; asserting that Moses received *two* laws from God, one *written*, and the other *oral*; the latter being explanatory of the former, which was concise. These glosses and expositions accumulated so much, that at last they almost superseded the written Word of God, which our Saviour told them they had “made of none effect by their traditions †.” This, too, in a great measure, accounts for the blindness of the Jews with respect to the Messiah; for, led astray by these erroneous interpretations of the Scribes, they expected

* During our Saviour's time, the term ‘*Scribes*,’ ‘*Doctors of the Law*,’ and ‘*Lawyers*,’ were only different names for the same class of persons. They had public schools, and gave instruction in the Law to scholars, who sat on low stools just beneath them, or in Scripture phrase, “at their feet.”

† These traditions at last being too burdensome to be kept in the memory, were collected in the second century after Christ, into six books called *Mishna*, or repetition of the oral law. Subsequently, learned Jews wrote Commentaries upon them called *Gemara*, or complement. The *Mishna* and *Gemara* together make up what is called the Jewish TALMUD.

Him to be a mighty *temporal* prince ; and could not, or would not, comprehend the *spiritual* nature of His kingdom. The Scribes were not a *sect* in themselves, but our Lord usually joins them with the Pharisees, to which sect they generally belonged.

THE PHARISEES, (so called from *Pharas*, a Hebrew word signifying *separated*, or *set apart*, because they affected an extraordinary degree of sanctity) seem to have existed as a body of some consequence, for a century before Christ. They were remarkable for a scrupulous attention to *traditions*, which they held to be of equal weight with the written Word ; and for strict observance of outward ceremonies and customs, even to the greatest minuteness ; though they were deficient in the essential duties of moral virtue. They were proud, hypocritical, and uncharitable ; attached great importance and merit to many superstitious practices, and believed that their good works could claim a reward from God. They appear to have entertained a belief in the resurrection of the dead *, though of course their notions on this point could not be correct or accurate.

THE SADDUCEES (said to be so called from their

* Acts xxiii. 6.

founder *Sadoc* *) denied the resurrection of the dead and the existence of angels, and spirits or souls of departed men. They appear to have been a sort of Epicureans, licentious and profligate; notwithstanding, they professed themselves obliged to conform to the law of Moses, because of the *temporal* sanctions attached to it. Hence they were extremely desirous of the Messiah's coming, whose glories and conquests, as a mighty temporal king, they expected to share; and were proportionately inveterate against Him, when His meek and lowly estate contradicted their expectations. They were less numerous than the Pharisees; but were generally men of greater opulence and dignity; and may be compared to the sceptics, infidels, and men of pleasure, in the present day.

THE NAZARITES, (so called from the Hebrew word *Nazar*, to separate) were of two kinds, *nativi* and *votivi*: Nazaritism was a divine institution †; according to which, persons separated themselves from the business of ordinary life for the purposes of

* Antigonus Sochæus, president of the Sanhedrim, (B. C. 250) rejecting the doctrine of traditions, taught that men should serve God from *pure love*, and not from hope of reward or fear of punishment. *Sadoc*, who was one of his followers, perverted this to mean that there was *no future state* of reward or punishment.

† Num. vi.

reading, meditation and prayer, "being holy unto the Lord" When this was done for a *limited time*, the Nazarites were called *votivi*: when any were dedicated to God from their birth or infancy, they were called *nativi*. Samson, Samuel, and John the Baptist, are the only three instances of the latter, recorded in Scripture.

THE HERODIANS were rather a political than a religious sect; and were favorers of Herod, and the Roman government; probably they were of Sadducean principles, and might be inclined to adopt Roman customs.

THE GALILEANS were a turbulent and seditious set of men, belonging to the Pharisees, whose leader was Judas of Galilee. By degrees they increased, so as to comprehend almost all the other sects; and their conduct contributed to bring upon their country a series of calamities, previously to its final destruction.

THE PUBLICANS were neither a civil nor religious sect; but merely *tax-gatherers*, or *collectors of customs* due to the Romans. The office was at first highly respectable; but in the time of Christ, it was held by persons of low condition; who, being chiefly Jews, *farmed* the revenues, and were led to become extortioners, and oppressive exactors, from

motives of self-interest. From this, and their necessary intercourse and connection with the Gentiles, there was a peculiar odium attached to the whole body.

THE ESSENES, though not mentioned in the New Testament, are supposed to be alluded to by St. Paul, in the Epistles to the Ephesians and Colossians. They rejected the validity of traditions, but were scrupulous observers of the ceremonial law ; believed the immortality of the soul, and seem to have been absolute predestinarians. They expounded Scripture *allegorically*, and sent *gifts* to the Temple, but offered no *sacrifices*. They lived in perfect equality, having all things in common; eating with none but their own sect ; admitting no one into their society till after three years' probation; abstaining from wine ; and considering agriculture the only lawful employment. Their austere and retired life is supposed to have given rise to the *monkish* superstition.

PROSELYTES are mentioned in Scripture, in contradistinction to *Jews*. The Jewish nation seems to have been gradually made up of two descriptions of people ; those who were *Abraham's lineal descendants* ; and those, who, being originally *Gentiles*, were *naturalized*, and considered as Jews, after a

certain number of generations *. These last took upon themselves the obligation of the whole Mosaic law, but retained the name of *Proselytes*, till the time when they were admitted into the congregation of the Lord, as adopted children †. Some persons, calling these “Proselytes of Righteousness,” have supposed that there was an *inferior* description, called “Proselytes of the Gate,” who were admitted to the worship of the God of Israel, and permitted to dwell among the Jews; but were not circumcised, and did not conform to the whole Mosaic law. These last, however, seem to have been only those Gentiles, whom the Jews allowed to live amongst them under certain restrictions and religious obligations; whom they were forbidden “to vex or oppress;” and whom they permitted to worship God in the outer court of the Temple.

THE KARAITES derived their name from the Chaldee word *Kara*, (*Scriptura Sacra*), because they adhered to the *written Word*, and admitted not the validity of tradition, if opposed to it. They

* This was different with respect to different nations. The Edomites and Egyptians had the privilege in the *third* generation; an Ammonite or Moabite was excluded even to the *tenth* generation.

† Even then, they do not seem to have enjoyed *all* the civil advantages and privileges which belonged to those who were Israelites by descent.

were the followers of *Shammai*, who being Vice-President of the Sanhedrim, (B.C. 30.) opposed *Hillel*, the President, a zealous supporter of *traditional* doctrines, taught by the Scribes or Rabbis. Hence these latter were called *Rabbanists*; and their numbers increasing, the Karaites became to be looked upon as schismatics. Since A.D. 750, however, they seem to have increased in numbers and repute; they reside chiefly in Turkey and Egypt, and are considered as the most learned and pious of the whole nation. Thus a remnant appears to have always been left, who confined their faith to the written word of God, and kept up the spirit of true religion among the Jews.

SECTION II.

THE SAMARITANS.

THE SAMARITANS, so called from *Samaria*, the metropolis of the kingdom of Israel, were the descendants of the *ten tribes* that revolted from Rehoboam, and of the *Cutheans*, a colony sent by Esarhaddon, when (after the great bulk of the Israelites had been carried away captive by his father and himself,) "a remnant still remained in the land." At first the Cutheans were Heathens, but on their arrival in Samaria, they heard of the God of Israel,

whom they worshipped along with their other deities; having thus a mixture of Judaism and Heathenism. However, in process of time, particularly after the Babylonish captivity, many of the Israelites having incorporated themselves with them, they appear to have devoted themselves to the worship of the true God, to whom they built a temple upon Mount Gerizim, and to have abandoned idolatry. They only acknowledged the *Pentateuch*; and their *Pentateuch* is a copy of the original Hebrew one, in the ancient Hebrew characters. It varies very triflingly from a modern Samaritan *Pentateuch*. From a sort of rivalry in religion, as also from the Jews refusing their proffered assistance in rebuilding the Temple, a rooted enmity and aversion subsisted between them and the Jews, which is frequently alluded to in the New Testament.

SECTION III.

THE LAND OF CANAAN AND THE CANAANITES.

The LAND OF CANAAN, so called from *Canaan*, the son of Ham, by whose posterity it was possessed, is situated in the western part of Asia. It is bounded by the Mediterranean, or Great Sea, as it is called in Scripture, on the west; by the Arabian mountains on the east; by the mountains of Libanus

on the north; and by the wilderness of Paran and Idumæa on the south. Its greatest length from *Dan* (now Cæsarea Philippi,) to *Beersheba*, was about 200 miles, and its breadth about 100. It was divided into two unequal portions (of which the western was considerably the greater,) by the river Jordan, which rising in mount Hermon, and running southwards through the lake of Gennesareth or "Sea of Tiberias, or Galilee," empties itself into the *Lacus Asphaltitis*, or Dead Sea. This last sea, called also the "Sea of the plain," occupies the place where Sodom and Gomorrah formerly stood. *Jerusalem* or *Hierosolyma*, (supposed to have been the *Salem* of Melchisedek,) was the capital of Canaan. The first inhabitants, the descendants of Canaan, multiplied exceedingly. Trade and war were their principal occupations, by which they gained great wealth, and settled colonies in many of the Mediterranean isles. Riches introduced luxury and vice; and when the measure of their abominations and idolatry was completed, and "their iniquity was full," God delivered their country into the hands of the Israelites, who conquered it under their heaven-appointed leader *Joshua*, destroying or driving out its inhabitants, and taking their lands into their own possession.

CHAPTER II.

JEWISH FESTIVALS.

SECTION I.

THE FEASTS OF THE PASSOVER AND UNLEAVENED BREAD ;—OF
PENTECOST ;—OF TABERNACLES.

SECTION II.

THE DAILY SACRIFICE, THE SABBATH, NEW MOONS, SABBATICAL
YEAR, YEAR OF JUBILEE.

SECTION III.

THE FEASTS OF PURIM AND DEDICATION.

SECTION I.

THE Jews had *three* great annual celebrations of solemn festivals, at which all the males * who were able to travel, were “ to appear before God †, at the place which He should choose,” for the residence of the Ark and Tabernacle : viz. on the Feasts of the

* Though the law required only the males to appear, yet the females were not excluded, if they chose to attend, and could do so with convenience ; as appears from the case of Hannah, who attended with her husband yearly at the feasts, (1 Sam. i. 3.) and of the Virgin Mary, who attended with Joseph every year at the Passover, (Luke ii. 41.)

† Deut. xvi. 16.

Passover and Unleavened Bread ; on the Feast of *Pentecost* ; and on the *Feast of Tabernacles*. On these occasions, God promised that during their absence from home, none of their enemies should molest the dwellings or even “ desire their lands* ;” thus putting their faith to the test, and rewarding it at the same time.

THE PASSOVER (so called from the Hebrew word *pesach*, to pass, or leap over,) was a solemn festival of the Jews, instituted by divine appointment, the night before their departure out of Egypt, in commemoration of the destroying angel (when he slew the first-born of the Egyptians,) *passing over*, and sparing, the houses of the Hebrews, which were marked with the *blood* of the sacrificed Lamb, thence called the *Paschal* Lamb. It was kept during the month Abib† ; on the tenth day of which, every household were to take a Lamb without spot or blemish, a male of a year old, and to keep it up till the fourteenth day, (the day of the feast,) when it was to be slain, between the two evenings, i. e. be-

* Exod. xxxiv. 24.

† This month begun about the middle of our March, and was thenceforth, in memory of their deliverance, to be reckoned as the *first* month in their *ecclesiastical year* ; though their *civil year* began in the month Tisri, corresponding to our September.

tween the decline of the sun at noon, and the setting in the evening, or about three in the afternoon * ; not a bone of it was to be broken ; it was to be roasted whole, and the flesh was to be eaten at night with unleavened bread.

In all these particulars the Paschal Lamb was a remarkable type of Christ's sacrifice. He was the Lamb of God without blemish or sin ; the time and place of his crucifixion exactly corresponded ; not a bone of Him was broken : and, as in the Jewish sacrifices generally, it was the *blood* which made atonement for the soul † ; and in this particular case, its sprinkling saved the Israelites from destruction : so it is the *blood of Christ* which cleanseth from all sin ‡, and saveth us from our spiritual enemies. Indeed we have the authority of all the sacred writers for considering Christ in *reality*, what the Paschal Lamb was in *shadow* ; e. g. Saint Paul says, " Christ *our Passover* is sacrificed for us §."

The roasting and eating of it with bitter herbs

* At the first institution, the blood was struck upon the door-posts ; but after they were settled in Canaan, when the victim was killed, a priest received the blood in a vessel, and sprinkled it at the foot of the altar ; whereon he also burnt the fat taken out from the inside.

† Leviticus xvii. 11.

‡ John vii. 7.

§ 1 Cor. v. 7.

and unleavened bread, prefigured also the Sacrament of the Lord's Supper ; in which, through repentance and faith, we are made partakers of the benefits and blessings of Christ's sacrifice.

It is worthy of remark, that both the *Passover* and the *Eucharist* were instituted *before* the events took place, which they were intended to commemorate ; a proof of their divine original.

After the destruction of Jerusalem, the Paschal Lamb ceased to be offered by the Jews ; though they still continue to hold the anniversary without the sacrifice.

THE FEAST OF UNLEAVENED BREAD was a continuation of that of the Passover, commencing immediately on its close, at six in the evening on the fifteenth day of the month, and continuing seven days. The two feasts being closely united into one continued festival of eight days, were indeed generally considered as *one*, and the name of either is found occasionally used for both. During the whole of these eight days, the Israelites might not eat any leavened bread, nor even so much as have it in their houses ; most probably to remind them of their hasty departure out of Egypt, when they were obliged to carry away their dough unleavened in their kneading bowls. The first and last of the days

were observed more particularly as holy, than the intermediate ones. One particular *offering*, during this feast, was a sheaf, as the first fruits of the *barley-harvest*, probably to procure a blessing on the following crops.

THE FEAST OF PENTECOST, was so called from *πεντεκοστή*, the *fiftieth*, because it was celebrated fifty days after the Paschal Feast. It was sometimes styled the *Feast of Weeks*, because it was kept seven weeks, or a week of weeks, after the Passover. It was instituted in order that the Israelites should repair to the Temple of the Lord, and acknowledge His goodness by offering Him the first fruits of the *wheat harvest*, accompanied with certain sacrifices *; whence it sometimes was styled the *Feast of Harvest*: and also to commemorate the giving of the law from Mount Sinai, which happened on the fiftieth day after the departure out of Egypt.

It was on this day that the Holy Ghost descended visibly upon the Apostles, in the shape of fiery cloven tongues, enabling them to speak various languages, and work miracles, in proof of their divine mission; and Christians, therefore, keep it as a

* Levit. xxiii. 16—19.

Feast, on what is generally termed *Whitsunday*, fifty days after Easter.

THE FEAST OF TABERNACLES was kept in the month Tisri, the sixth after Abib, corresponding to our September, at the close of vintage and harvest; it was kept with much solemnity, and a great number of sacrifices were appointed *. It was ushered in by the *Feast of Trumpets*, on the first day of the month. This was succeeded on the tenth day, by the *Day of Atonement* †, kept as a fast and a most holy day, on which a goat was offered for a sin offering; and another, called 'the 'scape goat,' was to be sent away into the wilderness, typically bearing the sins of the people. The *Feast of Tabernacles* began on the fifteenth day of the month, and continued eight days. On the first of them, they cut down branches, with which they erected booths or tents to dwell in, during the feast. On each of the eight days, various and numerous sacrifices were ordered; so that the whole number of bullocks offered was seventy, and the lambs and rams in double proportion to what was usual at other times. They

* Numbers xxix. 13.

† For more particulars respecting this, see the last portion of Section 4, Chap. 3, in this Part.

were to rejoice before the Lord, and keep it as a feast for ever, in commemoration of the Israelites' dwelling in tents, during their sojourn in the wilderness, before they entered the promised land *.— They were directed to keep the *whole* of this festival more strictly, and enjoined to a much greater number of sacrifices, probably because the harvest and vintage being ended, they had now more leisure; and because their barns and wine presses being full, their hearts ought to be more enlarged than at other times, and to overflow with thankfulness to God.

The foregoing annual Festivals were most probably appointed, with a view both to preserve their religion pure and uncorrupt from idolatrous rites; as also to keep up unity and peace in Church and State, by regularly assembling the several tribes together in a participation of the same sacred rites.

* Levit. xxiii. 43.

SECTION II.

THE DAILY SACRIFICE ; THE SABBATH ; NEW MOONS ; SABBATICAL YEAR ; AND YEAR OF JUBILEE.

EVERY DAY, throughout the year, two lambs were offered upon the altar ; one in the morning, and one in the evening, as a continual burnt-offering *, for the sins of the people.

THE SABBATH may be considered as a *weekly Festival*, instituted after the Creation ; and specially re-appointed at Mount Sinai, as a memorial to the Israelites of their deliverance from Egypt †. It was ordered to be kept with particular strictness, and the daily sacrifice was *doubled*.

The NEW MOONS were a sort of *monthly Festival*. The Jewish months were lunar, and never began till the new moon appeared above the horizon ; for which, (as some say,) persons stationed on mountains, were appointed to watch and give notice.—*Special* sacrifices were ordered on the occasion ; and the Priests blew with silver trumpets ‡.—This

* Num. xxviii. 3.

† Deut. v. 15.

‡ Num. x. 10. xxviii. 11.

latter ceremony, however, seems, in the opinion of most commentators, to have been restricted to the new moon's first appearance in the month *Tisri*, or the beginning of the civil year ; on what was called the feast of trumpets.

THE SABBATICAL YEAR.—Every seventh year was to be a “*sabbath of rest unto the land**,” during which there was to be a total cessation from all manner of agriculture: the Israelites were “neither to sow their lands, nor prune their vineyards or olive yards.” They were to subsist on that “which grew of its own accord;” and this spontaneous produce, from seed accidentally scattered, or from roots remaining in the ground, was to be used and enjoyed *in common*, no person having any exclusive property in it: the owner of the land was not to reap, or gather up any store from it, but to share it in common with the poor of the land. In order to compensate for this, God promised to bless every sixth year with a superabundant crop †. There was also to be a remission of all debts, from one Israelite to another; and a public reading of the law, at the

* Lev. xxv. 4.

† Ibid. xxv. 21.

Fest of Tabernacles *. The intention of this appointment might be partly *civil*, to prevent the land from being worn out by incessant tillage ; and partly *religious*, to afford the people more leisure for devotional exercises, and probably to typify the spiritual rest of the heavenly Canaan. *

THE YEAR OF JUBILEE was the *grand sabbatical year*, celebrated after every seven common sabbatical ones ; that is, every *fiftieth* year †. It was a year as well of rest to the land, as also of *general release*, not only of all *debts*, but also of all *slaves*, and of all *lands* and *possessions*, which had been sold, or otherwise alienated from the families to which they originally belonged.

The name was most probably derived from the

* Deut. xxxi. 11.

† It has been much controverted, whether the year of Jubilee was the year *following* the forty-ninth year, i. e. the fiftieth year ; or the *forty-ninth* year itself was the Jubilee. In the former case, there would be *two years of rest* to the land together ; which the advocates for the latter opinion contend, would have produced a dearth. But, as God specially protected the nation, and indeed miraculously increased the produce of the land on such occasions, the argument will scarcely apply. And it seems preferable on various accounts to take the express words of Scripture in their literal meaning. “ Thou shalt number *seven sabbaths* of years unto thee ; and ye shall hallow the *fiftieth* year.” (Lev. xxv. 8. 10.)

Hebrew word *Jobel*, signifying the blast of a trumpet; because it was proclaimed on the day of atonement, the tenth of Tisri, by the sound of a trumpet throughout the whole land *. It was a period of great joy and gladness; all prisoners and slaves, even such as had voluntarily relinquished their freedom, and sold themselves, were set free; and every one who had disposed of his house or land, returned again to his possession, no estate being capable of being sold or alienated from the family beyond this fiftieth year.

The design of it was partly *political*, to prevent the perpetual slavery of the poor, and the accumulation of lands upon lands by the rich; as also to preserve the distinction both of the tribes and their respective possessions: and partly *religious*, to be a typical representation of that "acceptable year," or period of the Gospel Dispensation, under which is proclaimed spiritual liberty from the bondage of sin and Satan; and the liberty of returning to our own possession again, *viz.* the heavenly inheritance which had been forfeited through sin.

* Lev. xxv. 9.

SECTION 3.—THE FEASTS OF PURIM AND DEDICATION.

Besides the sacred festivals already considered, there were *no other* appointed by the law of Moses. However the Jews, in process of time, added several others, the chief of which were the Feasts of *Purim* and *Dedication*.

THE FEAST OF PURIM was instituted by Mordecai, to commemorate the deliverance of the Jews from Haman's conspiracy, of which there is an account in Esther (chap. ix.) It had its name from a Hebrew word *Pur*, signifying a *lot*, because Haman gathered the magicians, and they divined by *casting lots*, what would be the most favourable time for putting his scheme of destroying all the Jews in Persia into execution. The month conjectured by these lots was *Adar*, the last in the year, and the twelfth from that present time; and thus an opportunity was providentially given to Esther to avert the calamity and frustrate the wicked scheme. Hence the feast was kept in the month *Adar*. It was preceded by a fast the evening before; and in course of time it degenerated into a sort of licensed period for rioting and excessive drinking, and still continues to be such.

THE FEAST OF DEDICATION was instituted by Judas Maccabæus *, in memory of the restoration of the altar and temple, which had been profaned by Antiochus Epiphanes and was kept in the month *Cisleu*, answering to our December. It was celebrated with much rejoicing for eight days †, during which time they all illuminated their houses, by setting up lights at every man's door; hence it is sometimes called the "Feast of Lights." Our Saviour honoured this festival with His presence ‡, coming to Jerusalem purposely to bear a part in its solemnization; from which it may be inferred, that festivals of human institution may be lawfully appointed by persons in authority, as memorials of public blessings.

• See Part I. p. 54.

† 1 Macc. iv. 56.

‡ John x. 22.

CHAPTER III.

SECTION I.

THE TABERNACLE—THE TEMPLE—THE ARK OF THE COVENANT:
MERCY-SEAT; CHERUBIM; AND SHECHINAH—THE ALTAR OF
INCENSE; GOLDEN CANDLESTICK; AND SHEW-BREAD—THE
ALTAR OF BURNT-OFFERING; HOLY FIRE; AND BRAZEN LAVE:
THE URIM AND THUMMIM.

SECTION II.

THE SEPTUAGINT; VULGATE; TARGUMS AND TALMUD.

SECTION III.

THE GREAT SYNAGOGUE; AND SANHEDRIM—THE SYNAGOGUES.

SECTION IV.

PECULIAR PASSAGES IN SCRIPTURE.

SECTION I.

THE TABERNACLE was the place where the Jews performed their religious exercises, offered sacrifices &c. whilst they were wandering in the wilderness, and for a long time after their settlement in Canaan. It had its name tabernacle, or tent, from the circumstance of its being a moveable fabric, and having no proper roof, but being covered only with curtains or canopies of cloth and skins. It was, however, con-

structed of most costly and magnificent materials, and at a prodigious expense ; that it might correspond in some measure to the dignity of the Being whose palace it was designed to be. It was an oblong rectangular figure, thirty cubits * long, ten broad, and ten high ; or about fifty-five feet in length, and eighteen in breadth and height ; composed of boards of shittim wood, fastened to each other by grooves and clasps, and overlaid with plates of gold and silver ; and decorated in various ways with ornaments of the same precious materials. It was divided by a rich *veil*, or curtain, into two parts. The first called the '*Sanctuary*,' or '*Holy Place*,' was twenty cubits long and ten wide ; in which were placed the *table of shew-bread*, the *golden candlestick*, and the *altar of incense*. The second called the '*Most Holy*,' or '*Holy of Holies*,' was ten cubits long and ten broad ; in which was the *ark of the covenant* †. None but *priests* were permitted to enter the '*holy place*,' which they did every morning, to offer incense ; and none but the *high priests* entered the '*most holy*,' and that only once a year, on the great Day of Expiation.

* A cubit was equal to about twenty-one inches.

† Exod. xxvi. 33. 36.

Around the tabernacle was a large oblong *area*, or *court*, one hundred cubits long and fifty broad, encompassed by pillars, overlaid with plates of silver, and connected with net-work. In this court, opposite to the entrance of the tabernacle, stood the *altar of burnt-offerings*, where they burned all the sacrifices ; and the *brazen laver* for the priests' ablutions : and here all the various victims were killed and offered, according to the prescribed rites of the Mosaic Law.

When the Israelites were settled in Canaan, tents and other accommodations for the priests were fixed round this outer court, in the same manner as buildings were afterwards erected round the temple for their use.

THE TEMPLE was built upon Moriah, an eminence of Mount Zion, after the model of the tabernacle, though more spacious in its dimensions, being sixty cubits long, twenty broad, and thirty high ; and exceedingly more costly in its materials. It was divided into two parts, the *Holy Place*, and the *Most Holy* ; the latter was lined with plates of beaten gold, adorned with golden palm-trees in relief ; and the veil was hung upon golden chains. The building was decorated with columns of mar-

ble, and gates coated with gold and silver ; and the whole structure was so splendid, that it is justly esteemed to have been the most magnificent fabric in the world. The utensils for sacred uses were the same as in the tabernacle ; but some of them, as the altar, candlestick, &c. were larger in proportion to the increased size of the edifice. It was surrounded on every side except the east, by three stories of chambers, for the use of the priests, reaching to half its height ; and the front was graced with a magnificent portico, one hundred and twenty cubits high, so that the whole was not unlike a modern church, with a lofty tower and a lower aisle on each side. Though the Temple itself was comparatively but a small edifice, yet the spacious courts and buildings about it made the whole a vast pile, comprising a square of half a mile in circumference.

The first, or *outer court*, which encompassed the Temple and all the other courts, was called the *Court of the Gentiles*, because the Gentiles were allowed to come into it, but no further. It was inclosed by a wall having piazzas or cloisters all around the inside. In this court was probably kept the market of beasts for sacrifice *, and also the places for the money-changers.

* John ii. 14.

Within this outer court was another, surrounded with a wall and cloisters, and paved with marble; into which none but Israelites might enter. In the middle of this court, was the inner or *Priests' Court*, corresponding to the area around the tabernacle, surrounded by a wall, containing the apartments for the Priests and the Temple itself, properly so called.

This splendid and magnificent structure was erected by Solomon. When it had stood about 420 years, it was plundered and destroyed by Nebuchadnezzar. After the Babylonish captivity, by the encouragement of Cyrus, the Temple was re-built under the direction of Zerubbabel the Jewish governor. This Second Temple, as it was called, though of the same size, was much inferior in outward splendor, and deficient in some remarkable things*; but in a *spiritual* sense, it infinitely excelled the former temple by being honoured with the *presence of Christ*. Herod, 500 years afterwards, restored this second temple, when it had been out of repair, and greatly beautified and enriched it. In A.D. 70, it, together with the city of Jerusalem, was totally destroyed by the Romans.

THE ARK OF THE COVENANT was a chest of

* See Part I. pages 50 and 51, and Part III. page 173.

shittim wood, two cubits and a half long, one and a half broad, and one and a half deep. It was plated over with gold both within and without; and its lid was of pure gold. In it were deposited the two tables of the law, written with the finger of God, which He gave to Moses; hence its *name*, as containing a monument of the *Covenant* between God and His people *. These tables were also called the tables of *Testimony*, as testifying what God's will was †; and the chest was therefore sometimes called the '*Ark of the Testimony*.' The lid of this Ark was called

The Mercy Seat, or propitiatory, (ἱλαστήριον ‡) because God was propitiated by the blood of the annual sacrifice sprinkled upon or before it, on the day of atonement. On the Mercy Seat, were two winged figures, called

Cherubim, one at each end, with their faces toward each other, covering it with their wings, and

* It has been supposed by some, from a passage in Hebrews, (ix. 3. 4.) that the *golden pot of manna*, and *Aaron's rod* that budded, were also in it. But from a comparison of this passage with one in the 1st. of Kings, (viii. 9.) it would seem more probable that these were only laid up in the 'most holy place' with the Ark, and not in it; the *ἐν ᾧ* referring not to the *την κιβωτον*, but to the remote antecedent *σκηνη*.

† Exod. xxxi. 18.

‡ Heb. ix. 5.

looking down upon it, as if in contemplative admiration of its mysteries. They were probably a typical representation of the angels that "stand before God continually;" for between these Cherubim, and resting upon the Ark of the Covenant, there appeared

The Shechinah, or miraculous light, as a visible token of the special presence of God in His Holy Temple. Hence the Ark was styled *God's footstool*, at which the people were called upon to worship *; and God was said to "sit and dwell between the Cherubim †;" and He used to give the Israelites his commands, through the High Priests, at various times by an audible voice, issuing from this most sacred place ‡.

A probable archetype of the Shechinah, was the placing of a flaming sword between the cherubim, in the Garden of Eden. The Shechinah also appeared as a manifestation of God's presence at other times; as to the Israelites, while they wandered in the wilderness: to the Shepherds, at Christ's birth: to Paul, at his conversion: and to the Disciples, at Christ's transfiguration. It is probable, that many such expressions as "to be banished from the presence of the Lord," and from "the place where

* Psalm xcix. 5.

† Psalm lxxx. 1. xcix. 1.

‡ Exod. xxv. 22. Num. vii. 89.

God's honour dwelt," referred to this miraculous appearance of the Shechinah in the tabernacle or temple, which the Lord vouchsafed, either stationary or at certain periods. With this Ark of the Covenant, Joshua went round the walls of Jericho, when they miraculously fell down. The Israelites, remembering this, sent for the Ark, without God's permission, from Shiloh; and in consequence, God permitted it to be taken by the Philistines, in the time of Eli and Samuel; they, however, were so afflicted during the time they kept it, that at last they brought it back again. It was lost at the destruction of the Temple, by Nebuchadnezzar; and was one of the things wanting in the second Temple.

THE ALTAR OF INCENSE was a small table of shittim-wood, a cubit square and two high, overlaid with gold, with a carved moulding round the top. Every morning and evening, the Priest burnt incense upon it to the Lord; for which purpose he took a censer filled with the holy fire, from the altar of burnt-offering, into the holy place, where it stood. It was also to be sprinkled with the blood of the sacrifices that were offered for the sins of ignorance*.

* Exodus xxx. 10.

The Golden Candlestick was the richest ornament of the Tabernacle, made of solid gold to the weight of a talent. It contained seven lights; six branching out in pairs from the upright stem, and one on the top; it was equally useful and ornamental in a place that had no windows.

The Shew-bread consisted of twelve loaves of unleavened bread, which were offered, one for each tribe, and placed on a small table of shittim-wood covered with gold; they were changed for new ones every Sabbath; the old ones belonged to the Priests, and were eaten by them only.

The Altar of Burnt Offerings stood at the east end of the area, or court, fronting the entrance of the tabernacle, at such a distance that the smoke might not injure it. It was made of shittim-wood plated with brass; five cubits square, and three cubits high *. At each of the four corners was a projection, called a *horn*. Some have thought they were for tying the victims, according to the allusion of the Psalmist, "Bind the sacrifice with cords even to the horns of the altar." To these corners were also attached the rings or chains, by which was so-

* That in the Temple was of the same fashion, but four times larger, and much higher; the Priests ascending to its top by gently rising slope; the use of steps being forbidden. (Exod. xx. 3)

pended a square grate, in the cavity of the altar. In this grate, to consume the victims placed upon it, was

The Holy Fire, which was looked upon as sacred, having first descended from heaven*. It was kept constantly burning, and was never to go out†.— Between the Altar and the Tabernacle stood

The Brazen Laver, containing water for the necessary ablutions of the Priests, in the course of their ministry.

THE URIM AND THUMMIM (from two Hebrew words, signifying *light* and *perfection*,) was a miraculous ornament, worn on the breast of the High Priest, whenever he went into the Holy Place before the veil, to consult God, on special occasions‡. There are many conflicting opinions about it; but it is generally agreed, that it enabled him, by some method unknown to us, to collect information as to the Divine will§.

* Levit. ix. 24.

† Levit. vi. 13.

‡ Exod. xxviii. 30.

§ Num. xxvii. 21. Ezra ii. 63.

SECTION II.

THE SEPTUAGINT is a translation of the Old Testament into Greek, made by order of Ptolemy Philadelphus, at Alexandria, during the time he was King of Egypt, 270, B. C. It is said by Aristea, that Ptolemy Philadelphus, having freed all the Jews in his kingdom, and shewn them great favour, desired to have a copy of their Scriptures in Greek: and for that purpose applied to Eleazer, the High Priest at Jerusalem, who sent him six Elders from each tribe; these seventy-two persons completed the work, and were called in round numbers, the *Seventy*; hence the name *Septuagint*. This account was generally credited for the first fifteen centuries; but since the Reformation, there have been many other opinions about it; as, that it had its name from being approved by the Sanhedrin whose number was Seventy, &c. But whatever may have been the origin of its name, it appears certain that it was made during the time of Ptolemy, and that it was in great esteem among the Jews in Christ's time. Most of the quotations in the New Testament are made from it, except in Matthew's Gospel.

THE VULGATE is a Latin translation of the Bible. The Vulgate of the Old Testament was

translated almost *verbatim* from the Septuagint ; it was of great antiquity, and went by the name of the **Latin** or **Italic** version. It was in common use till **Jerome's** time, who made another and superior translation from the original Hebrew. The **Italic** version, corrected by the emendations from that of **Jerome**, is what is now called the **Vulgate**.

Targums, (see Part I. Page 8.)

The Talmud, (see Note in Part 5, page 454.)

SECTION III.

THE GREAT SYNAGOGUE was a number of **Elders**, amounting to 120, who continued in regular succession, from the time of **Ezra**, after the Jews had returned from the Babylonish captivity, until the time of **Simon the Just**. They were employed in correcting and arranging the Holy Scriptures, and restoring the state of the Jewish Church.—**Ezra**, and the members of this synagogue, completed the sacred collection up to his time ; and **Simon the Just**, with their assistance, added the remainder ; viz. **Ezra's** works, **Nehemiah's**, and **Malachi's**. It is generally admitted that **Ezra** transcribed the Scriptures into the Chaldaic or square letters, which we call Hebrew ; as the Jews, from their long residence in Babylon, understood them better than the ancient Hebrew, or Phœnician characters.

THE SANHEDRIM, (from *συνεδριον*, a meeting or council,) was a celebrated Council of the Jewish nation, consisting of a President and seventy Senators, chosen chiefly from the Priests and Levites, and from the Judges of inferior Courts. Its authority was paramount and supreme over that of all other Jewish Courts. The general affairs of the nation were brought before it; and even the King was subject to its jurisdiction. Its origin is much disputed; some carrying it back to the time of Moses, when he chose seventy Elders to assist him *; but it seems most probable that these formed but a temporary Council; and that *the Sanhedrim* here spoken of, commenced in the time of the Maccabees. They were deprived of the power of life and death about the time of Christ's entering on his public ministry.

SYNAGOGUES, (from *συναγωγη*, an assembly,) were places of worship, in which the Jews used to assemble to offer up public prayer, and hear the Word of God read and expounded. Their origin is uncertain, some carrying it back to a very early period, and others dating it after the Babylonish captivity. The *sacrifices* could only be offered up at the Holy Tabernacle or Temple; yet it seems

* Exodus xxiv.

that the Jews were not restricted to any particular place, for other exercises of devotion. Hence it is probable, that in the early times, the people, after their settlement in Canaan, used to assemble at the Prophets' houses * for religious services, and instruction. The custom of erecting synagogues solely appropriated to public worship, seems to have been more recent, and to have commenced when the Jewish Church was established after the captivity; a rule was then made to erect a Synagogue wherever there were ten persons of full age, free and willing to attend it. It is said that Ezra distributed 300 copies of the law for the use of those Synagogues. The service performed was a liturgy, reading the Scriptures, and preaching. The Pentateuch was divided into sections, so that the whole might be read regularly through in the course of a year. Each synagogue had a chief or ruler, (*αρχισυναγωγος*;) and probably other inferior officers.

SECTION IV.

PECULIAR PASSAGES.

There are many passages, particularly in St. Paul's Epistles, in which an analogical comparison is insti-

* 2 Kings iv. 23.

tuted, between Christ and His typical representatives, under the Patriarchal and Mosaical dispensations. The following may be sufficient to afford an illustration of them * :

“Thou art a Priest for ever, after the order of Melchizedek.”—Hebrews vii. 17.

Melchizedek was a Canaanitish Prince, King of Salem, and a Priest ; he met Abraham in the valley of Shaveh †, when he was returning from defeating the four confederate Kings, who had overcome the Kings of Sodom and Gomorrah, and had taken Lot prisoner. He blessed Abraham, and received tithes of him, in his character of a Priest of the Most High ; according to a very ancient custom of offering to God a tenth of what was taken in war. There is no account in Scripture of the *genealogy* of Melchizedek ; neither is any mention made of the time of his entrance upon, or discontinuance of, the Priesthood ; and in these particulars he is said, in scripture-phrases, to be “without father or mother ; to

* As the work has already somewhat exceeded its proposed limits the following are selected merely to afford an example or two of practice, highly beneficial to a young student ; viz. that of tracing the particulars of connection between Christ and His antitypes.

† Genesis xiv.

have neither beginning nor end of days ; and to be a Priest for ever." His superiority to the Aaronical Priesthood, is deduced from Abraham's acknowledging him as his superior, paying him tithes, and receiving his blessing ; for from Abraham, Levi and the Levitical Priesthood descended. In the following particulars then, Christ was typified by Melchizedek :

1st. In his name, *Melchi-Zedek*, King of Righteousness.

2nd. In his City, *Salem*, Peace.

3rd. In his offices of *King* and *Priest*.

4th. In his deriving his Priesthood not by regular descent, as the Levites ; but by the particular appointment of God ; for Christ was not born of the Levites, but of the tribe of Judah.

5th. In his consequent *superiority* to the Levites, who, *in Abraham*, paid him tithes ; (this argument cannot be applied to Christ, for he was born in a miraculous way.)

6th. In the omission of his birth and length of life ; exhibiting an *indefinite* reign and priesthood. Christ being in *reality*, what Melchizedek, from the silence of Scripture, *is said* to be, " a Priest for ever." The main thing which the Apostle deduces from the comparison between Christ and Melchizedek, is, that Christians enjoy much higher privi-

leges, in having Christ for a High Priest, than the Jews; for *their* Priests were weak and mortal men, and served only in the figurative fabrics of the Tabernacle and Temple; whereas *our* High Priest is exalted to Heaven, to the throne and habitation of God, and there ever liveth to make intercession for us.

"And were all Baptized unto Moses in the cloud and in the sea."—1 Cor. x. 2.

The Baptism of our fathers in the cloud, and in the sea, (as the Apostle here styles the miraculous passage of the Israelites through the Red Sea, and their guidance by the fiery cloud,) was typical of Christian Baptism in the following particulars:—1st. Their passing through the sea, resembled the mode of Christian Baptism, in the person being put under, and rising up out of, the water. 2nd. The Israelites were then delivered out of the hands of their enemies; the cloud of glory, and the miracle of the sea, were visible tokens of God's receiving them under his particular guidance and protection; they became his peculiar people, promised obedience to him; and professed their faith in the doctrine which was taught them by their deliverer, captain, and mediator Moses, who, as such, was typical of Christ. They were also afterwards sup-

ported by food from Heaven, and had the promise of rest, in the Land of Canaan, to support them under their labours. In like manner, Christian Baptism is the token of God's receiving us under his peculiar care; of his delivering us from the power of our spiritual enemies, sin, and the devil. We then profess obedience to his commands; and our faith in the great Captain of our salvation, our Redeemer and Mediator, Christ. We are received into the number of God's peculiar people; are supported by the spiritual food of his grace from heaven: and we are cheered through our journeyings here, with the promise of that everlasting rest in heaven, which awaits all those who persevere to the end.

“ By his own blood, He entered in once into the Holy Place, having obtained eternal redemption for us.”—Heb. ix. 12.

Once a year, on the great *Day of Atonement**, the High Priest, divested of his splendid robes of

* So called, because of the extraordinary expiatory sacrifices offered thereon; and because the rites which the law prescribed then to be used, were more eminently typical of the ministry and office of Jesus Christ, than those which appertained to any other Festival. It was held on the tenth day of the month *Tisri*, answering to our September.

office, and clothed in a plain dress of white linen, as a common priest, entered into the *Most Holy Place*, to make an atonement, first for himself and his house (probably the whole priesthood, or "house of Aaron"); and then for the *sins of the people*. Of the various victims on this occasion, the most remarkable were *two goats*, (both of them constituting *one* sin-offering,) which the High Priest was to receive of the congregation, and to 'present them before the Lord;' casting lots which of them should be immediately slain, as a sacrifice for sin, and which should be preserved alive as the *scape-goat*. With the *blood* of the sacrificed one, (slain on this occasion by the High Priest himself,) he entered into the *Most Holy Place*, and sprinkled it with his finger before the mercy-seat, seven times, as an atonement for the people. Afterwards, the *scape-goat* was brought before him; and laying both his hands upon its head, he solemnly confessed over it "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." The victim being thus charged as it were with the guilt of the people, was dismissed into the wilderness, and bore away with it all their iniquities *.

* See Levit. xvi.

All these particulars were manifestly typical of Christ. As the High Priest under the law, stripped off his robes, made "for glory and for beauty;" so Jesus Christ, our great High Priest, divested himself of his glory which he had with the Father, and humbled himself as a man. As the Aaronical Priest appeared once a year in the *Most Holy Place*, (where God vouchsafed to manifest his glorious presence, and which was thence considered emblematical of heaven,) with the blood of the victim, "chosen by the Lord," as an *expiatory sacrifice* for the sins of the whole congregation; so did Christ, *once* for all, appear in the *real* holy of holies, even in heaven itself, with his own blood, having offered himself as a lamb without spot, to God; as a chosen sacrifice, and a sufficient atonement for the sins of the whole world. And as the other part of the sin-offering, the scape-goat, was typically *made sin* for the Israelites; was charged with their iniquities, and bore them away: so was Christ in reality "made sin for us;" on Him was laid the load of the iniquities of us all; and "He hath put away sin;" hath removed and borne away from us the guilt of all our transgressions; and moreover hath obtained (not an *annual* respite, but) an *eternal redemption* for us.

CHAPTER IV.

1. ENGLISH TRANSLATIONS OF THE BIBLE.

2. THE CHURCH OF ENGLAND LITURGY.

IT was the practice, in the early ages of the Gospel, to translate the Scriptures into the language of every country in which they were received. It cannot be ascertained, who introduced Christianity into Britain ; but it has been thought St. Paul did. Neither is there any account of the *first version* of the Scriptures into the British tongue. The earliest we know of, is a translation of the Psalms into Saxon, by Adelm, Bishop of Sherborne, A. D. 706. Bishop Egbert translated the four Gospels into Saxon, A.D. 721 ; and soon after *Bede*, (commonly called the Venerable Bede,) translated the whole Bible into that language *. When, however, the Popes of Rome had gained the ascendancy, all translations were forbidden.

Wickliffe, who may be styled the harbinger of

* King Alfred also made a translation of the Psalms, about A.D. 880.

the Reformation, in the middle of the fourteenth century, or about 1360, made the first translation of the Bible into the English then spoken ; being, however, only a translation from the *Latin*, it was not very correct. Some countenance being given to it, particularly by the Duke of Lancaster, (Richard the Second's uncle,) Wickliffe's followers published an improved one. But in 1408, they were both condemned by a convocation of Bishops ; and a severe persecution took place against all, who even presumed to *read* the Scriptures in English.

In the beginning of the next century, appeared the first *printed* edition of any part of the Holy Scriptures in English ; viz. a translation of the New Testament by *William Tyndal*. He followed it up by a translation of the Pentateuch ; but whilst proceeding in the translation of the other books, he was seized and put to death near Brussels.

Soon afterwards, in 1535, *Miles Coverdale* published the first English translation of the *whole Bible*, and dedicated it to Henry the Eighth.—After it, a variety of translations were successively made, which were suppressed ; or found faulty ; or disused, from the superiority of the subsequent ones ; until our present version was begun in 1607, and published in 1611, under the sanction of James the First.

The following is a List of the principal Translations, with their dates :—

<i>Tyndale's first translation of the New Testament</i>	1526
— more correct	1530
— of the Pentateuch	1530
<i>Coverdale's whole Bible</i>	1535
<i>Mattiarus' (alias John Rogers') Bible</i>	1537
<i>The Great Bible</i> , (being a large folio for Churches)	1539
<i>Cranmer's Bible</i> , (being the above, with a preface by Archbishop Cranmer)	1540
<i>The Geneva Bible</i> , published by the English Refugees, who, during Queen Mary's persecution, had fled to Geneva....	1560
<i>The Bishops' Bible</i> , printed by order of Queen Elizabeth; and so called, because out of the fifteen persons appointed to translate it, eight were Bishops	1568
<i>The Rheims New Testament</i>	1582
<i>The Douay Old Testament</i>	1610

These two were published by the Romanists, in self-defence; because they found it impossible to prevent the common people from reading the Scriptures. But by retaining in their version many Eastern, Greek, and Latin words, they rendered it, after all, unintelligible to common readers.

King James's Bible.—Fifty-four learned men, from the Universities and other places, were appointed for the work.—Of these, seven died or declined; and the remaining forty-seven were divided into six companies, who met at Cambridge, Oxford, and Westminster, and translated the portions appointed them respectively. These portions were revised again by six persons, chosen from the translators;

and lastly, they were revised a second time by the Bishop
of Winchester (Bilson), and Dr. Myles Smith 1611

This is the *authorised version* now in use ; and it has always been
considered as a most incomparable work, both for the fidelity of the
translation, and the magnificent simplicity of the language.

THE CHURCH OF ENGLAND LITURGY *.

Before the Reformation, when the Romish religion was the established religion of this country, the public service of our Church was in *Latin*; and different Liturgies were used in different parts of the kingdom. Some of these Liturgies consisted of prayers and offices, transmitted from very ancient times; and some were of later date, and accommodated to the Romish superstitions.

In the beginning of Edward the Sixth's reign, when the public mind had become enlightened by the translations of the Scriptures; and when the Reformation had taken place, the King commanded Cranmer, Ridley, and other eminent Divines, to draw up a *Liturgy* in the English language, for the use of the Church, free from the corruptions and superstitions of the Latin Liturgies. It was com-

* Λειτουργία (Λειτουργ publicus, *εργον οpus*,) a public ministry or service.

pleted in 1548, presented to the King, and ratified by Parliament.

This first English Liturgy was, however, soon perceived to be imperfect, and in some points objectionable. And in two years afterwards, a commission was appointed for its *revision*. This was made very carefully; some things savouring of Popery were omitted, and other judicious alterations and additions made; and the book, generally called '*King Edward's Second Book*,' thus improved, was again confirmed by Parliament in 1552.

On Edward's death, Mary set aside the Liturgy, and restored the Latin ones, according to the Popish forms.

Early in Elizabeth's reign, another commission was appointed, to frame a Liturgy on the basis of Edward's '*Second Book*.' It was ratified by Parliament, and came into use in April, 1559, continuing without alteration during the whole of that reign.

James the First, being desirous to accommodate the differences between the non-conformists or Puritans, (who were now becoming numerous,) and those of the established Church, appointed a *conference* at Hampton Court, between a select number of Bishops, and of the dissenting Leaders, at which the

King himself presided. The demands of the Puritans were, however, far too unreasonable to be granted; and all hope of agreement between the parties was at an end. Some additions and improvements, indeed, were made soon after, which most probably had been suggested in the course of the discussions.

In the reign of Charles the Second, after the Liturgy had been for fourteen years entirely laid aside by the Puritanical Usurpers, a commission was again appointed, consisting of twelve Episcopalians, and twelve Presbyterians, as principals, with nine assistants on each side, to frame a Liturgy which might suit all parties. This was, as before, found to be impracticable. But the Convocation which met in the same year adopted many improvements, suggested by the Episcopalian commissioners; removing ambiguities of expression, selecting the Epistles and Gospels from the New translation of the Bible*, &c. The Book then was subscribed by the Bishops and Clergy, ratified by

* The Psalms from the *old* translation, were still retained. This accounts for the differences of expression observable in the Psalms, as they stand in our Book of Common Prayer, when compared with our authorized version of the Bible.

Parliament, and received the Royal assent in 1662. This was the last revision of that most excellent and incomparable *Book of Common Prayer*, which we now use.

THE END.

ERRATA

IN THE REFERENCES.

Page 3, Note *, read John v. 29.

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|--------|------|---|-----------------|
| | | | Acts xviii. 28. |
| — 17, | — †, | — | Genesis. |
| — 74, | — †, | — | Matt. xx. 20. |
| | | | Mark x. 35. |
| — 81, | — †, | — | Acts xxv. 10. |
| — 126, | — †, | — | Mark xlii. |
| — 150, | — †, | — | Romans x. 9. |
| — 167, | — †, | — | Hebrews iv. 8. |
| — 170, | — * | — | John ix. 22. |
| — 178, | — †, | — | Hosea vi. 2. |
| | | | Psalm ii. 8. |
| — 183, | — * | — | Heb. xvii. 17. |

Page 186, Note †, read Acts xlii. 33.

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| — 194, | — †, | — | Psalm lxxxii. 5. |
| — 209 | — †, | — | Luke xxiv. 39. |
| — 221, | — †, | — | Mark xiv. 33. |
| — 261, | — †, | — | Matt. xxv. 46. |
| — 267, | — †, | — | John i. 3. |
| — 269, | — * | — | John xv. 26. |
| — 285, | — * | — | Psalm xvi. 3. |
| — 288, | — * | — | Psalm xvi. 3. |
| — 298, | — * | — | 1 Cor. xv. 12. |
| — 329, | — †, | — | Matt. xvi. 13. |
| — 465, | — †, | — | 1 John i. 7. |

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